

Sociology and Social Research

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SOCIOLOGY AND SOCIAL RESEARCH

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SOCIAL DISTANCE AND SOCIAL CHANGE IN THE NEAR EAST

E. TERRY PROTHRO AND LEVON MELIKIAN

American University of Beirut

Social distance shown by American college students has been remarkably consistent for more than a decade. Comparison of the preferences shown by subjects in various parts of the country at various times reveals little significant change except for a postwar increase in the tendency to reject Russians and Japanese.¹ The tensions and pressures to which American society has been exposed during this interval have not involved national groups as such. With the decrease in immigration which has characterized recent years, there has been a solidification of status-through-nationality into the mold which Bogardus² observed in the middle twenties. Conflicts between labor and management, liberals and conservatives, "democracies and fascist regimes" have not introduced radically new patterns of social distance toward national groups. Thus, the mold has become well set in the United States, and "typical" preference patterns are found by various observers.³

In the Arab Near East, however, drastic changes have occurred in the past decade. The twenties were a period of bitterness and upheaval. World War I had seen the breaking of the Ottoman control, but the treaties of Versailles and San Remo divided the Arab world into segments, with France and Britain exercising protectorates over the segments. Then the Balfour Declaration became known, and its threat to an Arab Palestine was revealed. The Armenians were driven from their homeland and settled in large numbers in the Fertile Crescent. American missionaries and archaeologists were almost the only ones of their countrymen in the area.⁴

¹ E. T. Prothro and O. K. Miles, "Social Distance in the Deep South as Measured by a Revised Bogardus Scale," *Journal of Social Psychology*, in press.

² E. S. Bogardus, *Immigration and Race Attitudes* (Boston: D. C. Heath and Company, 1928).

³ E. L. Hartley, *Problems in Prejudice* (New York: King's Crown Press, 1946).

⁴ A. H. Hourani, *Syria and Lebanon* (London: Oxford University Press, 1946).

Today there are continuing tensions and disturbances, but the situation has drastically changed. The British and the French have given up overt control of the Arab States, after years of rebellion and bloodshed. The Zionists have established the state of Israel, and Arab Palestine has ceased to exist. The Armenians have been absorbed into the life and economy of the Arab states, and the Palestinians now play the role of refugee. Through the United Nations and several oil companies, the United States has begun to play an important role in the Near East.⁵ The pressure of Western culture upon traditional Islamic culture has become far more noticeable;⁶ yet all these specific events have occurred within a general framework of rising Arab nationalism.⁷

The changes in the roles played by various groups in the Arab Near East during the past decade provide us with an excellent opportunity to study stability and change in social distance. Fortunately, there are some data available on social distance manifested by students in the Near East during the thirties.⁸ By using a technique similar to that employed twenty years ago, it was possible to determine the relationship between changing events and changing attitudes of university students toward various out-groups.

At the beginning of a school session members of several sophomore classes in the Division of Arts and Sciences, American University of Beirut, were asked to fill out anonymously a questionnaire which included scales of social distance toward national and religious groups. The scale employed was Dodd's modification of the Bogardus scale.⁹ Subjects rated each group by checking the statement which best indicated their feeling toward a typical, or average, member of that group. The statements presented were:

- A. If I wanted to marry, I would be willing to marry.
- B. I would be willing to have as a guest for a meal.
- C. I prefer to have merely as an acquaintance to whom one talks on meeting in the street.
- D. I do not enjoy the companionship of one of these.

⁵ E. A. Speiser, *The United States and the Near East* (Cambridge: Harvard University Press, 1947).

⁶ H. A. Kurani, "The Interaction of Islamic and Western Thought in the Arab World." In T. C. Young, ed., *Near Eastern Culture and Society* (Princeton: Princeton University Press, 1951).

⁷ G. Antonius, *The Arab Awakening* (New York: G. P. Putnam's Sons, 1946).

⁸ S. C. Dodd, "A Social Distance Test in the Near East," *American Journal of Sociology*, 41:194-204, 1935; *An Abstract of the S-Theory* (Beirut: American University Press, 1937).

⁹ *Ibid.*

E. I wish someone would kill all of these.

F. I know nothing about this group; I cannot express an attitude.

National groups were presented in the following order: Japanese, Lebanese, Sudanese, Syrians, Saudi Arabs, Turks, Americans, Chinese, Egyptians, French, and Iraqi. Religious groups to be rated were presented in this sequence: Armenian Orthodox, Druze, Greek Orthodox, Jew, Maronite, Protestant, Roman Catholic, Sunni Moslem, Shi'ite Moslem. The entire questionnaire was in both Arabic and English, the principal languages of instruction at this university. A personal data sheet was included in order to obtain information on age, sex, nationality, and religion of the respondents.

A total of 130 students returned completed questionnaires. Of these, 70 were Christians (Armenian Orthodox, Greek Orthodox, Roman Catholic, Maronite, or Protestant) and 60 were Moslems. Nine of these were members of the Druze sect, which is not genuinely Moslem in theology. We have nevertheless included them under Moslems, not only because they originated as followers of an Islamic caliph but because their culture resembles conservative Moslem culture. Hourani¹⁰ describes them as a "semi-Islamic" sect. Seven of the Moslems were Shi'ites; 44 were Sunnis.

Seventy-seven of the subjects were Lebanese; 19, Syrians; 12, Palestinians; 11, Jordanians; 6, Iraqi; and 5 were from Bahrein Islands. Only 10 of the students replying were females. The median age of the students was 19. Nine tenths of them were between 17 and 22 years of age.

A summary of the responses of the subjects is presented in Tables 1 and 2. Only responses toward out-groups are presented. Thus Syrians are not included in tabulating attitudes toward Syrians, etc. Some of the subjects omitted some of the items on the questionnaire, even though a neutral alternative was presented. The mean scores are computed by considering "willing to marry" as zero and "I wish someone would kill all of these" as 100. Responses B, C, and D are assigned values of 25, 50, and 75 respectively. Such a scaling assumes that the distances between items are approximately equal. Dodd¹¹ has demonstrated the validity of this assumption by the Thurstone technique.

Inspection of Tables 1 and 2 will reveal that social distances are somewhat greater for national groups than for religious groups. Averages of the "means" in the two tables bear out this observation, but they

¹⁰ Hourani, *op. cit.*

¹¹ Dodd, "A Social Distance Test in the Near East," *op. cit.*, p. 195.

TABLE 1

ATTITUDE OF NEAR EASTERN STUDENTS TOWARD NATIONAL GROUPS
AS REVEALED BY REPLIES ON A SOCIAL DISTANCE SCALE

National Group	Response						Mean
	A	B	C	D	E	F	
Japanese.....	3	12	5	4	0	29	35
	0	13	15	6	2	27	41
Lebanese.....	6	14	5	3	0	1	29
	5	7	4	0	1	0	27
Sudanese.....	0	13	15	9	0	13	47
	1	7	20	12	0	19	52
Syrians.....	16	12	7	4	0	1	25
	14	17	15	2	0	0	28
Saudi Arabs.....	0	18	13	8	0	10	44
	1	10	17	14	0	9	51
Turks.....	4	11	12	8	10	9	56
	5	12	15	12	11	7	50
Americans.....	5	22	16	5	3	2	40
	14	37	9	3	2	1	27
Chinese.....	1	10	6	7	1	28	47
	0	16	16	8	0	24	45
Egyptian.....	7	28	15	1	0	4	30
	4	31	20	3	0	3	35
French.....	5	19	9	9	3	5	42
	16	24	13	5	1	1	29
Iraqi.....	5	16	17	5	0	4	38
	4	17	23	8	2	4	43
Six Arab States.....							35.5
							39.3
Five Non-Arab States.....							44
							38.4

(Number of Moslems giving each response is shown in light face type;
number of Christians giving each response is in bold face.)

TABLE 2

ATTITUDE OF NEAR EASTERN STUDENTS TOWARD RELIGIOUS GROUPS
AS REVEALED BY REPLIES ON A SOCIAL DISTANCE SCALE

(Number of Moslems giving each response is shown in light face type;
number of Christians giving each response is in bold face.)

Religious Group	Response						Mean*
	A	B	C	D	E	F	
Armenian Orthodox.....	4 10	13 15	12 13	8 5	0 2	14 8	41 36
Druze.....	2 7	16 25	10 14	6 4	0 1	6 10	32 34
Greek Orthodox.....	8 10	14 16	11 7	4 2	0 0	12 2	32(38) 26(36)
Jew.....	2 4	4 11	7 12	8 12	31 22	3 2	80(71) 64(53)
Maronite.....	5 12	8 19	16 14	7 3	1 5	12 1	44 36
Protestant.....	8 21	23 15	13 10	2 2	0 0	5 1	30(37) 21(25)
Roman Catholic.....	5 16	14 21	14 7	2 3	0 2	12 1	28(38) 26(32)
Sunni Moslem.....	5 9	5 24	3 12	0 3	1 1	1 10	27(20) 31(45)
Shi'ite Moslem.....	7 6	13 21	15 14	5 6	1 1	2 11	38(30) 37(52)
All Moslems.....							32 34
All Christians.....							35 29

*Numbers in parentheses are means reported by Dodd in 1932.

are of little value in such a comparison, for they depend upon which nations and which religious groups are rated. Nevertheless, it can be seen from inspection that means for national groups were generally higher than those for religious groups. The apparent exception is the high mean given the Jew, but this attitude is unquestionably a result of "halo" from the attitude of the respondents toward Zionism and the state of Israel. It is interesting to contrast these contemporary attitudes with Dodd's observation made a decade ago that "the greatest difference toward out-groups occurs in religious groupings."¹² Religious sectarianism seems to be fading as national feeling grows.

It should be noted that national feeling is strongest among our Moslem subjects. The average of their mean distances from the six Arab nationalities (including the inhabitants of the Nile Valley) is 35.5. The average of their mean distances from the five other nationalities (including the Turks) is 44. There is a clear preference for Arabs over non-Arabs. Yet the Christian students did not show the same trend. They were as socially distant from representatives of Arab states as from representatives of non-Arab states.

The mean distance of our subjects from religious groups is less than that which Dodd found in 1937, as is shown in Table 2. There are two exceptions to this general trend. First, the attitudes toward Jews is less favorable than formerly. In 1937 there was a threat to Arab Palestine; today Arab Palestine has ceased to exist as a political unit. The widespread effect of these facts is reflected in our result. It should be noted that the Moslems in our sample are more unfavorable toward the Jews than are the Christians. Thirty-one Moslems checked E for the Jews, and only 21 checked A, B, C, or D. Twenty-two Christians checked E and 39 checked A, B, C, and D. This tendency for Moslems to check E more frequently than Christians do is statistically significant. Chi square is 6.23 with one degree of freedom. A second exception to the trend toward decreasing emphasis on religious sectarianism is in the attitudes of Sunni Moslems and Shi'ite Moslems toward each other. These social distances actually appear greater today, although the small numbers in our sample and Dodd's sample do not warrant any statements which totally exclude chance. In any event, these distances have *not* decreased, although the attitudes of Moslems toward Christians have become more favorable. The social distance between Christians and Moslems is no longer the major feature of social distances in the university students of the Near East. Incidentally, the mean score of Moslem attitude toward

¹² *Ibid.*

Christians is almost exactly the same as that of the Christians toward the Moslems. The stereotype of the Moslem "fanatic" is in no way borne out by our results.

Unfortunately, Dodd did not present a complete report of his data when he investigated attitudes toward national groups. He did mention that the mean score of all groups toward Americans was 27. Our Christian subjects had exactly the same mean score, but the Moslems were much less favorable toward the Americans. Of course, it should be noted that our sample is selective, for an American university would be expected to draw students more favorable to America. The more unfavorable attitudes toward Americans which are found today are probably a result of more active participation of America in the life of the Near East. In particular, it should be noted that the opinion is well-nigh universal here that United States support of Zionism made possible the creation of Israel and makes possible its continued survival.

Our subjects have less favorable attitudes toward the Turks than toward any other group. Unfortunately, Dodd did not give us precise information about his subjects on this point, so comparison is not possible. The unfavorable attitudes may result from the long period of Ottoman domination, from more recent events such as the incorporation into Turkey of the Sanjak of Alexandretta in 1939, or from a combination of factors. In any event, this social distance from a predominantly Moslem neighbor should be remarked.

The Armenians are more accepted by our students than by Dodd's. He reports a mean score of 52 on distance from the Armenian "national group." Our scores are lower, even though we secured attitudes toward the Armenian Orthodox religious group, which is the more conservative and less assimilated segment of the Armenian population.

If we compare social distance in the Near East with social distance in the United States, we can see at once that all distances are greater in our sample. This fact holds true both for Bogardus' representative American sample and for Prothro and Miles' sample from the Deep South. Moreover, the American samples were of adults, and it has been demonstrated¹³ that adults are more prejudiced than are university students in America. It should be stressed that many of our subjects showed no hostility, but nevertheless preferred to remain socially at a distance from other groups.

¹³ Prothro and Miles, "A Comparison of Ethnic Attitudes of College Students and Middle Class Adults from the Same State," *Journal of Social Psychology*, in press.

When Newcomb examined Dodd's report, he concluded that "These students seemed to know exactly where they stood with relation to a large number of groups—particularly religious and socio-economic groups. . . . Attitudes expressed by members of one religious group toward another were particularly uniform. . . ."¹⁴ These observations do not apply to our data. National groups are more important than religious groups; there is wide difference between one individual and another with respect to every group; many of our students indicated that they could not express an attitude because they knew nothing about the group in question. It would be more accurate to say that these students have close relationships with members of their own national and religious groups, and maintain considerable reserve or even suspended judgment as far as many out-groups are concerned. American Protestants of Anglo-Saxon descent might react similarly if placed in the heterogeneous setting of the city of Beirut.

Studies of social distance in the United States show a consistent pattern of preference. Nationals of North European nations are preferred to those of Far Eastern and African nations. The pattern of preference shown by our combined groups seems to have less of a racist basis. First come Syrians, Lebanese, and Egyptians, who are most similar to the subjects themselves. Then come various technologically advanced countries: America, France, and Japan. Next are more backward people or those with backward governments: Chinese, Saudi Arabs, Iraqi, and Sudanese. Last come the Turks, whose government and soldiers dominated the Arab world for many years. The ranking of the nations is similar for Christians and Moslems; the value of rho computed for these rankings is .74.

Summary and conclusions. One hundred and thirty students in a university of the Near East filled out questionnaires indicating social distances of various national and religious groups. Their replies were compared with those of students in the same university a decade ago. Changes in social distance were found to be related to known changes in the roles played by various groups and to rising nationalism in the Arab world. Some of the important findings are:

1. Social distances of national groups are greater than those of religious groups. The reverse was true in 1935. National considerations are increasing in importance, while religious differences are coming to be of less significance. Moslems showed marked preference for citizens of Arab states, thereby exhibiting greater nationalistic feeling.

¹⁴ T. M. Newcomb, *Social Psychology* (New York: Dryden Press, 1950), p. 573.

2. Antipathy for Jews is even greater than it was before the formation of the state of Israel. Armenians, on the other hand, have come to be much more accepted in the past eighteen years.

3. The attitude toward Americans is less favorable now than formerly. The increase in the number and influence of Americans in this area has meant that the students have come to view America in other than a philanthropic role.

4. Social distances are greater here than in America, but they reflect a general reserve toward out-groups rather than an elaborate classificatory system.

ESTIMATING CURRENT POPULATIONS OF CENSUS TRACTS

ROBERT C. SCHMITT*

Honolulu, Hawaii

Current population estimates at the census tract level are a basic tool of administrators, social scientists, public health workers, and city planners. Individual tracts often gain population with great speed, without regard to trends in other tracts or the city as a whole. Decennial census data may thus become useless for current needs within a few years of publication. In order to calculate birth and death rates, localize problem areas, and plan community and neighborhood health, welfare, and utility services, the analyst must make periodic estimates of tract populations.¹

Two useful sources for such estimates, building permits and land use maps, are described in the following paragraphs. Either source can be supplemented by areal sampling. Other sources, such as school enrollments, city directories, utility data, post office estimates, voting lists, and birth and death records are considerably less reliable. Purely mathematical techniques like extrapolation of fitted curves or the application of ratios to estimates of county or state population are still less promising.²

Permit data. Building, conversion, and demolition permits have been used to make postcensal estimates for a number of years. Their use at the metropolitan level dates back at least a quarter of a century.³ More recently the Cincinnati City Planning Commission, Office of Population Research of the University of Washington, and many other agencies have found permit data valuable in making postcensal estimates for census tracts and neighborhoods.

*James A. Barnes, Albert H. Crosetti, Sidney E. Doyle, and Gilbert Zehner assisted with various phases of the study.

¹ See, for example, Robert C. Schmitt, "Demography and City Planning," *Social Forces*, to be published in 1952.

² For a review of methods used at the turn of the century, see E. C. Snow, "The Application of the Method of Multiple Correlation to the Estimation of Post-Censal Population," *Journal of the Royal Statistical Society*, 74:575-620, May 1911. Snow recommends a technique based on multiple correlation of such symptomatic data as births, deaths, and marriages.

³ George J. Eberle, "Population Estimates of Local Communities and Economic Planning," *Journal of the American Statistical Association*, 33:701-03, December 1938.

The permit data are used in conjunction with the most recent full census to arrive at an estimate of current population. Beginning several months prior to the census date and ending several months before the period of estimation (because of the time lag in construction and demolition), building, conversion, and demolition permits are spotted by census tracts. The net increase in dwelling units in each district is added to the total number of dwelling units reported for the beginning of the period by the Federal census. The new total is then reduced by a reasonable vacancy ratio in order to obtain occupied dwelling units. This last figure is multiplied by the estimated number of persons per occupied unit to calculate total population.

Vacancy ratios and household size can be based on either a sample census or data from the decennial census. The latter method works best with stable areas and short postcensal time periods. Where significant changes have occurred or the most recent census is more than five or six years past, a sample census may be indicated. A recent Bureau of the Census publication has described block-sampling techniques used at the metropolitan level.⁴ Because of the inherent statistical instability of small populations, especially great care is essential in sample studies at the census tract level.

It should be remembered that permits are not a perfect measure of new construction or demolitions. Permit requirements may be either poorly enforced or entirely lacking in rural and suburban areas.⁵ Sometimes, in communities where there is strict enforcement, builders who allow their original permits to lapse may apply a second time, so that the records list two permits for the same dwelling unit. Finally, homes destroyed by fire are seldom covered by demolition permits.

Still another factor in the use of permits is the need for routinized collection and tabulation. Unless permit data are detailed on punch cards or a continuing, up-to-date record is maintained, rapid population estimation based on permits is impossible.

Aerial photographs and land use maps. A second method is based on aerial photographs, assessors' maps, Sanborn atlases, and similar sources. Since these maps may not differentiate between types of structure, it is often necessary to eliminate nonresidential buildings on the basis of general knowledge and judgment, then inflate the remainder by the estimated ratio of dwelling units to residential structures in that statis-

⁴ *A Chapter in Population Sampling* (Washington: c. 1947).

⁵ "Measurements of Construction Activity," *Monthly Review, Twelfth Federal Reserve District*, April 1950, p. 54.

tical district. This ratio can be obtained from the most recent decennial Census of Housing, from Real Property Inventories, and occasionally from other sources. Once total dwelling units are estimated, this method becomes identical to the preceding one. Total units are reduced by a reasonable vacancy ratio, and the product multiplied by the estimated average household size.

Here, too, special caution is advisable. Even when using the special techniques developed for reading aerial photographs, for example, serious errors in counting structures are quite possible.⁶ In vertical photographs it is almost impossible to differentiate among apartment houses, hotels, business establishments, and some types of institutions. Assessors' maps sometimes fail to distinguish barns from garages or farmhouses. The problem becomes virtually insuperable when considering a central business district. The Sanborn atlases, which seldom err in these respects, are often seriously out of date.⁷

Accuracy in the Seattle estimates. Both methods were used in making 1950 estimates for Seattle census tracts. Estimates for the seventy-nine tracts within the central city were based on permit data; estimates for eighty-three suburban tracts were based on maps prepared by the County Assessor.

The city series involved several special assumptions and sources. Dwelling units authorized during the first nine years of the decade had been mapped by the Office of Population Research of the University of Washington.⁸ Their figures were supplemented by data for the last year of the decade, then added to the number of dwelling units reported by the 1940 U.S. Census of Housing. The 1950 gross vacancy ratio was assumed to equal three fourths of the 1940 ratio. The 1940 household size for each tract was used without modification.

Additional adjustments were needed for the suburban tract estimates. Residential structures shown on the maps were counted both by 1940 election precinct (the areas for which 1940 U.S. Census data were reported) and by 1950 census divisions. The 1940 ratio of dwelling units to structures in each precinct was used to estimate total dwelling units. As in the city tract estimates, a gross vacancy ratio three fourths as great

⁶ Norman Carls, *How to Read Aerial Photographs for Census Work* (Washington: U.S. Bureau of the Census, 1947), pp. 24-29.

⁷ Robert L. Wrigley, Jr., "The Sanborn Map as a Source of Land Use Information for City Planning," *Land Economics*, 25:216-19, May 1949.

⁸ The generous cooperation of Calvin F. Schmid, Director of the Office, in making these data available is gratefully acknowledged. Dr. Schmid originally assembled this information to make an earlier series of estimates, using a technique similar to the one described below.

as in 1940 was assumed, and the 1940 household size for each precinct was used without adjustment. The precinct population estimates thus computed were converted to census division estimates on the basis of the structure count.

The two series erred in about the same degree but in different directions. When compared with preliminary data from the 1950 U.S. Census, the estimates based on permits were found to have an average error, signs considered, of +6.0 per cent compared with a mean deviation of -6.3 per cent for the estimates based on maps of the County Assessor. This difference was easily significant at the .001 level ($CR = 7.2$). Average error with signs disregarded was 8.5 per cent for the permit series and 9.5 per cent for the Assessor's map estimates. There is an even chance that this last difference resulted from sampling variability ($CR = 0.73$). In neither series was the mean deviation (signs disregarded) much greater than that found in recent Bureau of the Census postcensal estimates at the county level.⁹

Degree of estimating error was not very closely associated with other demographic characteristics of census tracts. Correlation coefficients between percentage error, signs disregarded, and selected characteristics were as follows:

	Permit-based	Map-based
Per cent of dwelling units in one-family structures, 1940.....	-.51	No data
Miles from city center.....	-.47	+.14
Average estimated rental, 1940.....	-.25	No data
Population, 1950.....	-.05	+.09
Per cent increase in population, 1940-50.....	+.01	+.26

Summary. Both methods described in the preceding pages appear to give reasonably accurate population estimates at the census tract level. Estimates based on land-use maps err on the low side, those based on permit data on the high side, to judge from the Seattle experience; but otherwise neither is demonstrably superior.

General applicability of these methods, however, must remain a matter of individual judgment. Availability, accessibility, and accuracy of source materials will vary considerably from city to city and will, for all practical purposes, determine the method to be used in any given case.

⁹ The Bureau's recommended method produced an average absolute error of 8.4 per cent when applied to 102 counties. See Henry S. Shryock, Jr., and Norman Lawrence, "The Current Status of State and Local Population Estimates in the Census Bureau," *Journal of the American Statistical Association*, 44:162, June 1949.

EDUCATION IN ASSIMILATION OF JAPANESE A STUDY IN THE HOUSTON AREA OF TEXAS*

MELVIN S. BROOKS AND KEN KUNIHIRO
Agricultural and Mechanical College of Texas

Japanese constitute one of the most unusual categories of immigrants in the United States. Their distinctiveness apparently ensues from certain characteristics of Japanese culture. The rate of assimilation is not, however, the same for all groups of Japanese in the United States. It appears to be considerably slower in California than in the few localities in Texas in which Japanese have settled, in the Yakima Valley of Washington, and in most other areas in which Japanese have settled.

The rate of assimilation also varies within the different areas or fields of conduct. This article concentrates on education—an area in which assimilation has been particularly rapid and one which has doubtless facilitated the rate of assimilation in other behavior areas also. Data are presented showing both attitudes and behavior pertaining to education and to the closely related field of language of Japanese who are settled in or near Houston, Texas. Comparisons in degree of assimilation are made between the first two generations and between sexes. This information in conjunction with other knowledge is used to arrive at generalizations concerning the process and degree of assimilation of this group of Japanese Americans.

For the sake of brevity the term Japanese, rather than Japanese-American, is used to refer to those surveyed who migrated from Japan and all their descendants, even though these descendants are full-fledged American citizens. Three highly convenient Japanese terms are used frequently: Issei, which refers to those who were born in Japan of Japanese parentage; Nisei, which refers to the children of the Issei; and Sansei, which refers to the third generation—the grandchildren of the Issei and the children of the Nisei.

The survey of which this is a partial report was conducted in the late spring and early summer of 1951. Preliminary investigation consisted of (1) a review of literature pertaining to assimilation, the Japanese culture, and the Japanese in America and (2) exploratory interviews with

*The study on which this article was based was not designed to measure the effect of education on other phases of behavior and consequently provides no conclusive proof of this relationship, but nevertheless provides evidence sufficient to advance this relationship as a tentative hypothesis.

several Japanese Texans, chiefly in or near Houston. Major objectives selected were to make comparisons between the Issei and the Nisei, between males and females, between expressed attitudes and behavior, and rate of assimilation between various fields of conduct.

It was decided to rely primarily upon the questionnaire method for obtaining data. The questionnaire for the Issei was in Japanese and for the Nisei in English, and both were modified slightly after being pre-tested. When appropriate, the questions asked were identical. Both questionnaires contained about 70 questions. Primarily in order to maximize the number of returns, at least one member of every Japanese family in the Houston area was contacted personally, given a questionnaire for each Issei and Nisei in the family, and instructed how to fill in the questionnaire. A later trip was made to pick up the completed questionnaires and, when necessary, it was followed by a mailed appeal for cooperation and another visit.

Of the 30 Issei who had resided in or near Houston for many years (recent migrants were excluded) 28 readily cooperated. These Issei have 50 children now living in that area. Only 36 of these children returned completed questionnaires.

Nearly all of the 17 Issei men surveyed migrated to the Houston area in the first decade of this century and are now over 60 years of age. The 11 Issei women came several years later, on the average, and are now between 50 and 65 years of age. Poor laboring-class family background is not characteristic of these Issei, as it is of the Issei in California. The fathers of all but 5 owned real estate in Japan. The fathers of 9 of the Issei men were farmers, and the fathers of the remaining 8 men and also of all but 3 Issei women were scattered among several middle-class occupations. Nevertheless, most of the men migrated primarily for economic reasons, and all the Issei women were either married or betrothed before coming to the Houston area from Japan.

Eight of the Issei and 7 of the Nisei males are farmers, while almost all of the remainder are engaged in a variety of middle-class occupations. In general, these Japanese can be considered economically successful. Apparently none have had to rely upon any form of charity for support at any time.

The Nisei are relatively homogeneous in age composition. All but 1 male and 4 females, who were 15 to 20 years of age, were between 20 and 40 years of age. One third of the 36 were between 30 and 35 years of age.

The homes of the Japanese in and around Houston are widely scattered. There is no "Japanese neighborhood."

In Japan there is a high regard for education. The Japanese in America apparently put even more stress upon education, probably because they are convinced that they have to be better educated than most Americans in order to be accepted and get along even moderately well. Of the 64 Houston area Issei and Nisei who returned questionnaires, only 8 believed that a high school education was sufficient for sons. All of the 49 others who answered this question favored sons obtaining a college education. Almost as many—44—favored a college education for daughters. All 17 Nisei females who answered this question thought that daughters should complete college. Otherwise, there were no differences between sexes or between generations worth noting in their opinions concerning how much education is desirable for sons and daughters.

For so overwhelming a proportion of any group not selected on a basis associated with high- or upper-middle-class status to want their children to go through college is perhaps unique. Two factors apparently account in large part for this attitude: (1) an unusually strong desire and determination to become thoroughly Americanized and accepted as Americans and (2) the belief that a college education can greatly facilitate economic success. The latter would in turn, of course, tend to increase acceptance of them as Americans by the general public.

This favorable attitude toward education is not a mere idle wish. The average educational achievement of the Nisei, especially the females, is remarkable. One half of the males and two thirds of the females have obtained college degrees and some of the others are still in school. All Nisei males completed high school; 8 ceased their formal education at that level to work full time on their parents' farms. Of the Nisei females only the 3 still in high school have not done at least some college work and these 3 in all probability will go on to college. Without question, a general characteristic of these Japanese is to apply themselves diligently, whether in school or out, instead of depending on others or luck to give them what they want.

In the Japan of a generation or two ago it was the primary duty of the girls to learn how to become competent housewives. Has interest in learning to become competent housewives faded away among the Japanese in the Houston area as the young women increasingly go through college and then support themselves by their occupational skills? The answer is "No." Over three fourths of the Japanese believe that girls

should be trained to be housewives, and approximately the same proportion favor girls being trained for employment outside the home. Support for training girls to be housewives is more overwhelming among Issei females and Nisei males than among either Issei males or Nisei females. For each sex, sentiment for training girls for employment outside the home was more overwhelming among the Nisei than among the Issei.

In pre-World War II Japan the two sexes were segregated in schools from shortly before adolescence on through college. In general, the Issei do not seem to care whether the sexes are segregated in schools or not. Only 4 of the 28 indicate that they favor segregation and 5 oppose it. On this matter the Nisei not only have broken away from the old Japanese behavior pattern but have also definitely accepted the American pattern. Thirty-one express opposition to segregation; 3 are indifferent, are undecided, or fail to give their attitudes; and only 2 males favor segregation. In both generations the proportion of females who oppose segregation is slightly higher than the proportion of males.

The importance of language in the process of assimilation is widely recognized. Not only is it one of the most important phases of culture, but also the degree of rapidity of assimilation in the field of language is a prime factor affecting speed of assimilation in other fields of behavior, covert as well as overt. The difference between the Issei and the Nisei in their degrees of assimilation in the realm of language is especially sharp.

There is great variation among the Issei in their mastery of the English language. About two thirds of the males can speak, read, and write English either fluently or fairly well, whereas less than one third of the females can do so. This difference between the sexes is primarily attributable to two factors. One is that, since the Issei men have much more contact with white Americans, it is far more important for them than for their wives to know English. The other is that 9 of the men as compared with 4 of the women studied the English language in Japan. In addition, the men studied it longer, 5 of them for as much as 5 or 6 years. Four men and 2 women studied the English language in the United States.

The language ability of the Nisei is totally different. In general, they have as good command of the English language as native-born white Americans or as the Issei have of the Japanese language. Their competence in the Japanese language is very limited. Only 1 can speak Japanese fluently and only 2 can read and write Japanese even poorly. Twenty-two of the 36 Nisei can speak Japanese fairly well and 13

peak it poorly. There is no difference of consequence between the two sexes of the Nisei in their mastery of either the Japanese or English language.

The lack of knowledge of the Japanese language among the Nisei is apparently due in part to lack of opportunity. Unlike most of the California Japanese, they have never had access to Japanese language schools. Seventeen of the Nisei desire to know the Japanese language better, 5 say they do not want to, and 14 express indifference to knowing it better. It appears, however, that most of them would not attend, at least regularly, a Japanese language school for formal instruction in that language even if one were available to them. Only one third say they would attend, and the remainder are about evenly divided between being indifferent and being opposed to attending. More men than women are opposed to either attending such a school or knowing the Japanese language better.

As would be expected, more of the Issei than of the Nisei want their children to know the Japanese language and would favor sending them to a Japanese language school if one were available. Slightly over half of the Issei favor sending children to a Japanese language school and none are opposed. Only 8 of the 36 Nisei favor this and 11 oppose it. Those who are most dependent upon the Japanese language for communication, the Issei females, are naturally the most eager to have their children know Japanese. Among the Nisei there was no important difference between the sexes in attitude toward sending their children to a Japanese language school.

One of the main reasons for the Issei, especially the women, wanting their children to know the Japanese language is to keep a close bond between themselves and their children. Other reasons advanced by Issei were that knowledge of the Japanese language would facilitate learning more about the Japanese culture and would promote better relations between the United States and Japan. The reason most often given by the Nisei for wanting their children to know the Japanese language is that it will broaden their knowledge of the Japanese culture. Another is that knowing the Japanese language will be economically profitable some day in business transactions between the United States and Japan.

Prior to 1940 some Japanese immigrants to Hawaii and the Pacific Coast states sent their children to Japan, usually to relatives, to learn the customs and the language of the people in Japan. None of the Houston area Japanese have done this, although 2 Issei men and 3 Issei women say that before World War II they would have liked to do so.

Fourteen Issei were opposed to sending their children to Japan even at that time. None of the Houston area Japanese now have any desire to send their children to Japan.

The Issei favor their children speaking Japanese to them. All 11 of the women and 8 men desire this and only 1 man opposes it. In contrast, among the Nisei only 2 women favor having their children speak Japanese to them and 8 women and 4 men oppose it. An overwhelming majority of the Nisei of both sexes prefer to speak English at home. Only 2 males prefer to speak Japanese at home and 2 females have no preference.

Except at times out in public, the Issei generally speak Japanese to each other. The Nisei, on the other hand, except at times in the presence of Issei, almost exclusively speak English to each other. Before they started to school, most of the Nisei spoke Japanese at home, especially to their parents. As they grew older and learned more English, they spoke English more and more, particularly to their brothers and sisters. The war between the United States and Japan stimulated the Issei to speak English to the Nisei in public, which in many cases gradually carried over into their home life. Nevertheless, the Japanese language still seems to be used much more than the English in conversations at home between Issei and Nisei, perhaps largely because of the lack of ability of some Issei to use English. Between the Nisei and their Sansei children, on the other hand, English is overwhelmingly used. In all likelihood, the Japanese language will seldom be used a generation from now by the Houston area Japanese stock.

It seems safe to draw several conclusions from the above data and information.

1. The Nisei have, in general, acquired knowledge, habits, and attitudes in the realms of education and language which are much more like those of American than of Japanese culture. On the average, their educational achievements far outstrip those of other Americans, and they can and do speak English as well as other Americans. Their residual use of the Japanese language is primarily for the convenience of the Issei and does not interfere with their acceptance by other Americans.

2. The Nisei males and the Nisei females are approximately equally assimilated in the fields of education and language.

3. The Issei on the average are far less assimilated, especially in the realm of language, than the Nisei. Nevertheless, they have striven with considerable success to adjust themselves to the American culture. In general, they are not clinging tenaciously to old Japanese attitudes. They have encouraged and helped their children to fuse inconspicuously but responsibly into the American scene.

4. The Issei males, on the average, are more nearly assimilated than the Issei females. The former have studied the English language more, know it better, and use it more than the latter. In attitudes concerning education, however, there is no difference of consequence between the sexes.

INSTITUTIONALIZATION AND PERSONAL ADJUSTMENT IN OLD AGE

JU-SHU PAN

University of Chicago

The purpose of this study is to indicate, as far as feasible, the influence of institutionalization upon personal adjustment in old age. The study investigated the activities and attitudes affecting personal adjustment of aged persons living in institutions as compared with aged persons living outside institutions. The schedule "Your Activities and Attitudes," designed by Ruth Shonle Cavan, Robert J. Havighurst, and E. W. Burgess, was used in the study. This schedule includes an "Attitudes Inventory" and an "Activities Inventory."

Five hundred and ninety-seven institutionalized women, 65 years of age or older, living in 68 Protestant Church homes for the aged were selected for the present study. Data for these cases were compared with data on 759 elderly women living outside institutions, studied by Mrs. Cavan,¹ and with a sample of 56 elderly women living in two public institutions in the South. The latter study was conducted by Blanche C. Junkin. All comparisons were made on the basis of scores on the "Activities and Attitudes" schedule.

Five categories of activities—leisure time, religious activities, intimate contacts, health, and security—were included in the Activities Inventory. The Attitudes Inventory contains nine categories: health, family, friends, leisure, employment, security, religion, happiness, and usefulness. There are seven items in each category.

The extent to which an individual succeeds, upon approaching old age, in reorganizing his activities and attitudes to his own satisfaction indicates his own evaluation of personal adjustment. This is measured by the Adult Attitude Inventory. The degree to which an individual is able to participate in activities typical of adults gives a somewhat more objective measure of his social adjustment and is measured by the Adult Activities Inventory.² On the basis of the reports of attitudes, a total

¹ R. S. Cavan, E. W. Burgess, R. J. Havighurst, H. Goldhamer, *Personal Adjustment in Old Age* (Chicago: Science Research Associates, 1949), pp. 40-61.

² E. W. Burgess, R. S. Cavan, and R. J. Havighurst, "Examiner's Manual for Your Activities and Attitudes" (Chicago: Science Research Associates, 1949), p. 1.

score is secured which represents the degree of satisfaction or dissatisfaction of the person with his present status and his participation in activities.

It is possible that the attitude scores of old people in institutions are a better index of personal adjustment than their activities scores, since in an institution active participation in group life is more or less limited to those activities which function within the institution.

Median attitude scores of the present sample exceed those of the Cavan group in the sections dealing with attitude toward friends, attitude toward security, and attitude toward religion. The Cavan group has higher median scores in relation to health, family, employment, and usefulness. In two categories, happiness and leisure, the scores of the two groups are approximately equal. If we use the median score on the attitude toward personal happiness category as an index of personal adjustment, as Levisohn did in her research,³ we find no significant difference between the study group and the Cavan group.

Members of the Cavan group are living outside institutions and are younger than the study group. They may be living with their own families or with their children or relatives, in which case we would expect them to have higher family attitude scores than our sample. The fact that some among the Cavan sample are still employed may account for their superior attitude toward employment. The end of the period of productive labor may account for the lower "usefulness" scores of the institutionalized group. In the three categories of attitudes toward friends, security, and religion, the higher scores of the present sample may be due both to the selection of the sample and to the effect of institutionalization.

Institutional life apparently develops closer and more satisfying friendships for the older person than does life outside the institution. This is undoubtedly related to the effort which the staffs of many homes make to stimulate and maintain congenial relationships among the residents. Similarly, institutional care may account for the greater feeling of security. The superior religious attitude scores of the present sample may be caused, in part, by the selection of actively religious persons in the denomination for residence in the homes, or may be due to the stimulus to religious activity given by the directors of the homes.

For the age period 60-69 the differences in attitudes of the study group and the Cavan group range as follows: The present sample has a higher

³ Helen C. Levisohn, "Adjustment in Old Age," unpublished master's thesis, Department of Sociology, University of Chicago, 1942.

score for religion, whereas the Cavan group of the same age has a higher attitude score in the areas of family, security, usefulness, and happiness. For the age period 70-79 and 80 and over, the present sample has a higher attitude score toward religion, while the Cavan sample has a more favorable attitude toward security and usefulness. It should be pointed out that the only clear-cut difference between the attitudes of the two groups is the much higher attitude score for religion and religious feeling of the institutional residents.

The Activity Inventory consists of nineteen questions from the schedule of adult activities, covering the five areas of leisure time, religion, intimate contacts, security, and health.⁴

Institutionalized old people score high in religious activity, tend to have good health, and are active in their leisure time.

The mean total activities score is 5.36 for the present sample. The findings of the relation of activities scores to age tend to support the hypothesis of Cavan that for females increase in age is associated with (1) a decrease of feeling of satisfaction with health, (2) decrease in amount of companionship (with the exception of those aged 85-89), (3) increase in religious activities and in dependence upon religion, (4) a decrease of participation in leisure-time activities.⁵

The subjects of the present study surpass those of the Junkin⁶ study in participation in activities. Female cases in the present sample have significantly higher mean leisure-time, religious, and total activities scores than do the publicly institutionalized cases of Junkin. The selection of the present sample from institutions sponsored by religious groups probably accounts for the higher religious activities scores. Many of Junkin's cases were drawn from hospitals, where the opportunity for leisure-time activity is limited. Differences for the other categories of activities were not statistically significant.

Mean attitude scores toward health, leisure, work, religion, usefulness, and happiness, as well as the mean total attitude score, were higher for the present sample than for the Junkin sample.

Mean attitude scores toward work and toward leisure were significantly higher. In only three categories of attitudes—attitudes toward family, friends, and security—did the Junkin cases have higher mean scores than the cases in the present sample.

⁴ R. S. Cavan *et al.*, *op. cit.*, pp. 137-38.

⁵ *Ibid.*, p. 60.

⁶ Mrs. Blanche C. Junkin gave the writer permission to use 56 schedules which she had collected in 1945 in Little Rock, Arkansas.

If the attitude toward happiness is used as a criterion of adjustment, as has been done tentatively in certain preliminary studies, the present sample has a higher proportion than the Cavan sample at both extremes of adjustment, but a significantly lower proportion reporting average adjustment.

Six categories of attitudes—health, family, leisure time, employment, religion, and usefulness—are associated significantly at the .05 level with attitude toward happiness in the present sample.

Correlations in the Cavan study between attitudes toward health, family, leisure, employment, religion, and usefulness and attitude toward happiness are higher than corresponding correlations in the present study.

All the conclusions reported here are limited. Generalization of the findings from the present sample to a larger universe must be made with caution because of the presence of an undetermined quantity of systematic error. Because of sample selection and bias so introduced, the findings must remain tentative. The findings do suggest, however, that the aged living in their own homes have a better adjustment than the aged living in Protestant religious homes for the aged and also better than the residents of nondenominational homes. The findings further suggest that differential relationships exist between happiness attitude scores and scores in the various areas of attitudes. Adjustment scores on certain categories of attitudes and activities tend to vary inversely with age. However, further investigation and validation of these findings are urgently needed.

MEMBER PARTICIPATION AND CONSUMER COOPERATIVE GROWTH

ALFRED SHEETS
Willamette University

This paper is an attempt to clarify the relationship between member participation in and the membership growth of consumer cooperatives in the United States.

During the 1949-50 academic year a questionnaire was mailed to nearly all the consumer cooperatives in the United States which retailed food (many also sold other items which, in some cases, were the bulk of their business volume). This universe, including branch stores, totaled 672 units. From the 617 cooperatives which received questionnaires, 284 usable replies were received, a 46 per cent return.

Many returns suggested that the questions had been carefully considered. For example, unsolicited information had been written on margins and answers had been changed. Further, the respondent cooperatives were requested to ask a group of people to answer the questionnaire; out of the 284 usable replies only 127 had been answered by one person.

Findings. One question asked was "Is there a small group in your cooperative which makes the decisions and suggests the changes year after year?" The possible answers were "Yes," "No," "Undecided." When the returns were tabulated as categories of percentage membership increase during the previous year, the results recorded in Table 1 were obtained.

Only in the lowest category of membership increase did the number of societies reporting cliques outnumber those reporting no cliques. When the data in the "Under 2" and "17-64.9" categories were changed into percentages by dividing each individual frequency by the total in the category, the results were obtained as shown in Tables I and II. The .24 difference proved to be 2.35 standard errors and hence was significant;¹ this and the direction of the .18 difference suggest that cooperatives with a low percentage of membership increase tend to have high leadership clique incidence.

Another question was "When there are special jobs to be done, is it easy to find people to do them?" The choice of replies was "Always," "Usually," "Sometimes," "Seldom," "Never." The returns, tabulated by

¹ A difference was considered significant when it could not occur by chance in over 5 per cent of the cases.

TABLE 1

INCIDENCE OF A LEADERSHIP CLIQUE IN 264 COOPERATIVES
TABULATED BY PERCENTAGE OF ANNUAL MEMBERSHIP INCREASE

Percentage Increase	Incidence of a Clique		
	Yes	No	Undecided
Under 2.....	28	21	5
2- 4.9.....	20	34	8
5- 8.9.....	19	33	6
9-12.9.....	14	18	1
13-16.9.....	1	9	0
17-64.9.....	11	23	6
65 and up.....	2	4	1
Totals.....	95	142	27
Total Replies.....	264		

TABLE 2
INCIDENCE OF A CLIQUE

	Yes	No	Undecided
Under 2.....	.52	.39	.09
17-64.9.....	.28	.57	.15
Difference.....	.24	.18	.06

categories of percentage membership increase, are summarized in Table 3. When in the lowest two categories (Under 2-4.9) the "Always" and "Usually" replies were compared with the "Seldom" and "Never" answers, the latter were found to be 66 per cent as frequent as the former; a similar procedure applied to the top three categories (13-65 and up) resulted in a figure of 37 per cent, a clear indication that membership increase is related to membership participation.

When the data in the "Under 2" and the "17-64.9" categories were changed into percentages by the method described above, the following results were obtained:

TABLE 3

WILLINGNESS OF MEMBERS OF 270 COOPERATIVES TO VOLUNTEER FOR
SPECIAL JOBS TABULATED BY PERCENTAGE OF ANNUAL
MEMBERSHIP INCREASE

Percentage Increase	"Is It Easy to Find People" for Jobs?				
	Always	Usually	Sometimes	Seldom	Never
Under 2.....	8	12	14	12	7
2- 4.9.....	12	21	16	15	1
5- 8.9.....	8	28	8	13	4
9-12.9.....	4	16	7	4	1
13-15.9.....	1	5	2	1	0
17-64.9.....	9	18	7	7	2
65 and up.....	2	0	2	3	0
Totals.....	44	100	56	55	15
Total Replies.....	270				

TABLE 4

"IS IT EASY TO FIND PEOPLE" FOR JOBS?

	Always	Usually	Sometimes	Seldom	Never
Under 2.....	.15	.23	.26	.23	.13
17-64.9.....	.21	.42	.16	.16	.05
Difference.....	.06	.19	.10	.07	.08

The nineteen-point difference proved to be significant; it was two standard errors, and consequently could not occur by chance in over 4.55 cases in 100. None of the other differences were significant, although all of them support, as far as direction is concerned, the above finding. These findings suggest a positive relationship between membership growth and the willingness of members to undertake special assignments for their cooperative.

Another question asked was "Do about the same people volunteer every time?" The possible answers were "Yes," "No," and "Undecided." The 268 returns are tabulated in Table 5. While it is clear that in the majority of cooperatives there was a limited group which invested a disproportionate amount of time in their society (202 out of 268 returns indicated that about the same people volunteered every time), it is obvious that there was less rotation in cooperatives in the "Under 2" than in the "17-64.9" category.

When the raw data in the above two categories were changed into percentages by dividing each frequency by the total in the category, the following differences were discovered:

TABLE 5
VARIATION IN PEOPLE WHO VOLUNTEER FOR SPECIAL JOBS IN 268
COOPERATIVES TABULATED BY PERCENTAGE OF ANNUAL
MEMBERSHIP INCREASE

Percentage Increase	"Do the Same People Volunteer Every Time?"		
	Yes	No	Undecided
Under 2.....	46	3	4
2- 4.9.....	49	10	5
5- 8.9.....	42	10	7
9-12.9.....	26	5	1
13-16.9.....	8	2	0
17-64.9.....	24	12	7
65 and up.....	7	0	0
Totals.....	202	42	24
Total Replies.....	268		

TABLE 6
DO THE SAME PEOPLE VOLUNTEER EVERY TIME?

	Yes	No	Undecided
Under 2.....	.87	.06	.08
17-64.9.....	.56	.28	.16
Difference.....	.31	.22	.08

The differences of .31 and .22 proved to be 3.41 and 2.93 standard errors respectively; since such a spread would occur by chance in less than .067 and .35 cases per hundred respectively, both are strongly significant. Rotation of volunteers is apparently positively related to membership growth.

A further question asked was "About what per cent of the members turn out for most business meetings?" The respondents had a choice of the following percentages: 5, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100. Table 7 summarizes the data. An examination of the groupings shows

TABLE 7

PROPORTION OF MEMBERS OF 272 COOPERATIVES COMING TO BUSINESS MEETINGS TABULATED BY PERCENTAGE OF ANNUAL MEMBERSHIP INCREASE

Percentage Increase	Estimated Percentage Coming to Business Meetings			
	5-10	20-30	40-60	70-100
Under 2.....	27	17	7	2
2- 4.9.....	19	26	17	3
5- 8.9.....	11	31	15	4
9-12.9.....	7	15	10	2
13-16.9.....	2	6	1	1
17-64.9.....	13	16	12	1
65 and up.....	3	1	2	1
Totals.....	82	112	64	14
Total Replies.....	272			

no clear trend, but when the ungrouped frequencies in the "Under 2" and "17-64.9" categories (excluding 70 per cent member attendance and up) were changed into percentages of the total in the category a suggestive pattern emerged. The results are shown in Table 8.

These differences point to a slight trend—more successful than unsuccessful societies fall in the higher-percentage-of-attendance classes. When these differences were tested, the .24 difference proved to be 2.76 and the .11 difference 1.96 standard errors. Both were significant, since

TABLE 8

PER CENT OF MEMBERS ATTENDING BUSINESS MEETINGS

	5	10	20	30	40	50	60
Under 2.....	.17	.34	.21	.11	.08	.04	.02
17-64.9.....	.21	.10	.17	.21	.05	.15	.10
Difference.....	.04	.24	.04	.10	.03	.11	.08

the former could have occurred by chance in not over .60 and the latter in not over 5 cases in a hundred. One may, therefore, tentatively conclude that participation in business meetings tends to be greater in societies with a high level than in societies with a low level of member increase.

Summary and conclusion. On the basis of the foregoing analyses it can be suggested that: (1) More cooperatives with high rates of member growth have wider member participation in policy-making functions. (2) More cooperatives with low rates of member increase find difficulty in obtaining volunteers. (3) More cooperatives with a slow growth history have a relatively fixed group of volunteers. (4) More cooperatives with a high rate of membership growth have a relatively high level of member participation in business meetings.

It may be further suggested, therefore, that a positive relationship obtains between membership growth and the degree of member participation in any given cooperative society. Just what weight should be assigned to this finding is problematical. Its significance for other segments of society may be inferred.

ACQUAINTANCE POSITIONS IN THE GROUP

ROY C. BUCK

Pennsylvania State College

To what extent does a person's judgment about his relation to a group coincide with that of the group's judgment of its relation to the person? This is the problem for consideration. More specifically, the work here is concerned with the differences existing in the extent of acquaintance which students in a small rural junior-senior high school feel they have with one another.

When one considers that the group surveyed was relatively small (111 students) and spatially distributed over two townships and that it was in the confines of one building for approximately six hours a day, it would seem likely that everyone knew everyone else and knew him rather well. Such was not the case.

Data were collected from the entire student body. Each person was asked to check every other person on the basis of the following categories of acquaintance: (1) I do not know this person at all. (2) I have heard of this person but have never met him. (3) I know this person when I see him, but have never talked with him. (4) I know this person and have talked with him on several occasions. (5) I know this person and think of him as one of my friends. (6) This person is one of my best friends. Thus, acquaintance was conceived of as varying from no knowledge of the other person to a rather strong friendship.

No claim is made for these statements in terms of precision measurement. They represent an attempt to frame in an understandable manner the idea of degree with regard to acquaintance. It is assumed, however, that responses to the statements are indicative of approximate quantities.

Numerical values from 1 to 6 were substituted for the six categories and totals were accumulated. Each student had two scores: one represented the group's total score on the individual, and the other the individual's total score on the group. In either case the highest possible score would be 660 and the lowest 110. Neither extreme was attained and in no case did the scores coincide. The group-to-individual range was 548 to 375. When scores were totaled from the individual to the group, the range was 652 to 227. The means for the two summations were 471 and 480 respectively.

At the outset it must be pointed out that the analysis here is in no way comprehensive. It is merely a pilot study into a way of thinking about self-orientation as related to group expectancy which may be useful in furthering functional hypotheses relative to group activity.

Turning to the data again, it is obvious that some persons overestimated themselves and that others somewhat underestimated their position with regard to acquaintance. This was revealed by comparing for each person the two scores mentioned above. Differences ranged from +182 to -261 when the group-to-individual score was subtracted from the individual-to-group score. The plus scores indicate an overestimate on the part of the individual; the minus scores represent an underestimate. Of the 111 students, 46 underestimated themselves and 65 overestimated their position with regard to acquaintance. In what ways did these two groupings differ?

For purposes of brevity and clearness, those who underestimated themselves will be referred to as the minus group and those who overestimated themselves, the plus group. Thirty-three per cent of the minus group and 63 per cent of the plus group were under 14 years of age. Consequently, persons in the lower grades (7, 8, and 9) were more frequent in the plus group. Fifty-three of the 65 persons in the plus group were in grades 7, 8, and 9. Only 20 of the 46 in the minus group were in these grades. The percentages here were 85 and 44 respectively. Younger persons, therefore persons in the lower grades of school, apparently claimed wider and closer acquaintance than did the older and upper-grade persons.

Males appeared in the minus group to a greater extent than did females. Fifty-nine per cent were male and 41 per cent female. In the plus group males and females were distributed almost equally. Of the 65 persons 51 per cent were male and 49 per cent female. It appeared that of those who underestimated their position with regard to acquaintance the males were more likely to do so, in the case of the school surveyed, than the females. The total school population was made up of 60 males and 51 females.

To what extent was the pattern of acquaintance as revealed by the choice statements related to socioeconomic status? The short form of the Sewell Scale to measure socioeconomic status was administered to the group in order that this question might be in some part answered.

When the plus and minus groups were compared, it was found that in the plus group 23 per cent of the persons had scores of less than 75, while in the minus group 17 per cent had less than 75.

The mean Sewell Scale score was 79 with a range of 92 to 48. Persons who overestimated themselves in the group tended to rank lower in terms of socioeconomic status than those who underestimated themselves.

It is plain by now that there is a selective factor operating through the group which cannot be adequately handled by the data at hand. Apparently, in this case at least, duration of time in school was a "breeding up" process even in the early ages. Persons in low-status families did not appear as frequently in the underestimated group, which already has been shown to be older and thus farther along in school. It raises a question about the conditions of those that drop out. Could it have been assumed that students from lower socioeconomic-status families drop out of school in greater numbers than those from higher socioeconomic-status families?

Admittedly, this brief analysis is far from comprehensive in scope. It does, however, point out some rather rich areas for further research in the general field of self-orientation and role expectancy. Questions regarding advancement in school, as symbolized by grades and passing grades, in relation to role definition and security would be of interest. Do, for example, persons in the upper grades feel more secure in the school system and show it by being more selective in choices of acquaintance? Or, on the other hand, is the reverse a plausible approach? Perhaps persons in the lower grades feel secure and thus are freer to reach out to any and all persons regardless of station in the school system? The upper-grade person may feel that there is more at stake and thus may become more selective in the process.

Sex maturity enters into the picture also. It is obvious that many of the younger boys who overestimated their acquaintance range were placing themselves rather closely with some of the older, upper-grade girls. A cursory examination of the girls' choices showed that there were few acquaintance choices made down into the junior high grades. A similar pattern was present for the lower-grade girls toward upper-grade boys, but it was not so pronounced as in the case of the younger boys. An analysis of this phase of the study should be very useful in helping to explain some of the sociological aspects of sex maturity.

In summary, it can be pointed out that by and large agreement was lacking between the student's definition of his acquaintance pattern in the school group and the group's definition of its acquaintance with the individual student. Those who overestimated themselves were younger, thus more likely to be in the lower grades, and were apt to come from lower socioeconomic families as measured by the Sewell Scale.

As the problem now stands, it appears that further work should be undertaken within a framework of socialization and culturization in the formative years. In this light, it would be of interest to study the acquaintance pattern as here revealed against a more behavioral indicator of acquaintance. There is some reason to assume that in neither the minus nor the plus group would the present pattern agree with what actually took place.

SOCIOTYPES

EMORY S. BOGARDUS
University of Southern California

Since the publication of an earlier article by the writer on the differences between stereotypes and sociotypes, a number of inquiries have been received concerning the newly coined concept of sociotypes. Hence, this article is a logical outgrowth of its predecessor.¹

A sociotype is an average or mean of some type of human behavior. In order to find the mean it is necessary to utilize scientific methods, such as collecting appropriate data, using adequate sampling, finding the arithmetic mean, and determining and applying accurate terminology. The scientific typing of behavior patterns has limitless constructive possibilities, but social typology has not proceeded far as yet.

Most sociotypes are still in a common-sense stage and relate to specific behavior traits, such as aggressive behavior, retiring behavior, frustrated behavior, kindly behavior, ecstatic behavior. All such sociotypes apparently will be supported by empirical research. But common sense is prone to overshoot the mark and to apply a specific label in a way that research will not support. Common sense tends to generalize unduly and to call one individual an aggressive person and another a kindly person. What is meant is that one person sometimes exhibits aggressive behavior, and that the other one exhibits at times kindly behavior. But no one, as the stereotype implies, is all bad or all good. Hence, the need for the accurate sociotype.

A sociotype may be defined as a scientifically derived expression of the behavior of persons or of groups. It is the result of the scientific typing of behavior patterns and is based on a carefully tested study of a number of representative expressions of behavior that are similar. As the result of painstaking research, it shows up the superficiality of those snap judgments that become crystallized into stereotypes.²

Accuracy is an outstanding mark of a sociotype. It tells the truth, the whole truth as far as that can be done succinctly, and no more. It describes faithfully, but is careful not to allow value judgments to enter into the descriptive act. It holds that value judgments will bias descriptive statements one way or another. It believes that condemnation or ap-

¹ "Stereotypes versus Sociotypes," *Sociology and Social Research*, 34:286-91, March-April 1950.

² *Ibid.*, p. 290.

proval is a distinctive exercise to be engaged in after description has been made as accurately and succinctly as possible. If sociotyping and making value judgments are intermingled, the resultant sociotypes will suffer from bias. Sociotyping indicates the nature of behavior and leaves evaluation to be reached after the descriptive data have been brought together and correctly labeled. In other words, sociotyping is a step in a larger process.

A sociotype is the result of careful semantic thinking. Not only does it describe accurately, but in its descriptive efforts it is exceedingly careful not to use terms that may be misinterpreted, that carry double meanings, or that are emotionally loaded.³ For example, the term *foreigner* applied to a Dane suggests to Danes not only that they are strange but that there is some kind of barrier which keeps them at a distance from the people who apply the term to them. A "Danish citizen" is a sociotype that carries no such adverse meaning.

The term *foreign students* is often used on college campuses in ways that suggest to such students that they are different. Although courtesies due visitors are extended to them, yet they are sometimes made to feel that they are outsiders. To hear themselves introduced as foreign students reminds them that their different cultural backgrounds set them apart from native-born students. Innocently used at one time, it has taken on some of the characteristics of a negative stereotype. At present, a sociotype, such as "international students," is beginning to take its place. The latter term suggests a person from one nation who is studying in another nation. It respects status rather than detracts from it.

A sociotype labels one or another dimension of personality but not the whole personality, because every personality has many dimensions. The stereotype is grossly unfair, for it implies in one case that aggressiveness is synonymous with Jew, whereas every Jew has many dimensions and many Jews are lacking in the aggressive dimension; likewise, in another case it suggests that shrewdness is a universal American dimension, whereas many Americans are anything but shrewd. A sociotype may use the term *aggressive trait* or *aggressive dimension*, or *shrewd trait* or *shrewd dimension* of this person or of that one but never as a label for all of anyone's personality dimensions and, moreover, never as a label for a whole ethnic group.

In Argentina⁴ I once found the stereotype "the drunken Americans" used in the sense that all Americans get drunk once a week, whereas the

³ S. I. Hayakawa, *Language in Thought and Action* (New York: Harcourt, Brace and Company, Inc., 1949), Chap. 3.

⁴ In 1939.

appropriate sociotype would have been the "drunkenness dimension" (or trait) of some Americans or some Argentinians or some Indians.

In its attempt to secure accuracy sociotyping desists from jumping to conclusions on the basis of meager evidence. It avoids the particularistic error, that is, of leaping from one experience or even a few experiences to a grand generalization.⁵ It refrains from making wholesale statements about all Protestants, all Catholics, all Jews, all Negroes, all Americans. It describes one personality dimension after another or one group dimension after another as accurately as possible but does not classify whole personalities or entire groups.⁶

A sociotype avoids "emotional loading," because emotional reactions defeat careful reasoning. One rarely describes accurately when his emotional reactions are in the saddle. A problem in sociotyping is to use words that will not carry emotional meanings, for when these are negative they undermine truth, and when they are positive they overrate truth. In either case they cancel the accuracy of sociotyping. A sociotype emotionally loaded has defied its true semantic function.

Sociotypes cannot be framed by a person under the influence of emotional drives, such as frustration, anxiety, fixation, repression, projection, guilt, ego-involvement.⁷ In all these situations the feelings prevent reliable sociotyping.

"Economic royalist" is a stereotype that is emotionally loaded. It condemns at the same time that it describes. The double function performed by the stereotype at one stroke is its greatest weakness. The sociotype separates the two functions and specializes on the first, namely, the descriptive one, and hence in this case uses some such term as *economic enterprises*, leaving the condemnation (or praise) as another thought exercise using a welfare norm as a basis for passing judgment.

A socio.type is a fluid concept, as distinguished from a stereotype, which as the derivation of the word suggests⁸ is a rigid generalization, a conclusion designed to be accepted as final and not to be questioned. A sociotype is a tentative description, not a fixed description, of human behavior, for it recognizes the fact that human behavior is subject to change. A sociotype invites revision.

⁵ W. I. Thomas, *Source Book for Social Origins* (Chicago: The University of Chicago Press, 1909), p. 22.

⁶ For nine dimensions of leader behavior and for fourteen dimensions of group behavior, see Harold Guetzkow, ed., *Group, Leadership and Men* (Pittsburgh: Carnegie Press, 1951), pp. 124 and 127 respectively.

⁷ Percival M. Symonds, *Dynamic Psychology* (New York: Appleton-Century-Crofts, Inc., 1949).

⁸ From the Greek *stereos*, meaning solid, hard, fixed.

Sociotypes range from simple descriptions to concepts based on experimental and empirical studies. One does not need to be a research person in order to use or even to develop the simpler sociotypes. It is not necessary for an ordinary person to call someone "a dirty Croatian" with the implication that Croatsians in general are dirty. Reference can just as well be made, without emotionally adverse implications, to "a person of Croatian parentage" who has not yet learned methods of modern sanitation. Such a sociotype would be in keeping with scientific requirements and yet available even in the making to persons not scientifically trained.

A sociotype is objectively labeled. In fact, from the standpoint of semantics the label is a vital aspect of it. Its label is impersonal, unemotional, and in itself suggests no wishful thinking, no scapegoating, no condemnation or approval. Inasmuch as a sociotype aims at accuracy and since accuracy is rarely represented by a short epigram, it may bear a longer label than does a stereotype, which because of being accurate is somewhat unwieldy until one becomes used to it. However, it avoids the emotional dynamics, the unfair nature represented by a stereotype such as "Jap," as that term has been used.

Sociotyping takes place within a broadly human frame of reference. It keeps in mind that every human action is an aspect of human life as we know it on earth. To condemn such an action unjustly by unfair description or label is to incriminate all human nature including one's own judgment. Even the untrained person can keep in mind the total or whole human frame of reference in making generalizations of human behavior. Even he can exhibit the cautiousness that bespeaks accuracy in describing and classifying the behavior of others, even of those whose behavior he does not like or whose motives he suspects are questionable.

Some aspects of field theory are implicit in sociotyping. The sociotypist keeps in mind the whole field of interaction social forces in his efforts to type behavior.⁹ To limit sociotyping to a particular kind of behavior and not to take into consideration the whole complex of social forces within which the given type of behavior is functioning leads to incompleteness and hence inaccuracy in describing and labeling.

Sociotyping may be questioned by those persons who refuse to think in terms of types. They prefer to consider every person by himself and every act of behavior by itself. But life is too complicated today and too many decisions have to be made to act on the basis of every individual unit of

⁹ Kurt Lewin, *Field Theory in Social Science* (New York: Harper & Brothers, 1951), Chap. IV.

behavior that one meets. Some symbolization seems to be essential.¹⁰ Without going to the extreme that is set by stereotypes and jumping to one emotionally loaded conclusion after another, a person can fall back upon sociotyping as a reliable means of making short cuts.

A sociotype, then, is accurately named "repetitive behavior." On its advanced levels it requires (1) research, (2) representative sampling, (3) accurate description, (4) accurate classification and labeling, (5) tentative not dogmatic statements, (6) fluid not final conclusions, (7) avoidance of value judgments, (8) avoidance of the particularistic error, and (9) avoidance of emotional dominance.

¹⁰ John T. Blue, Jr., "Techniques of Symbolization," *Sociology and Social Research*, 34:283 ff., March-April 1950.

SOCIAL WELFARE

COMMUNITY SERVICES FOR OLDER PEOPLE. The Chicago Plan.
By the Community Project for the Aged of the Welfare Council of Metropolitan Chicago. Chicago: Wilcox and Follett Company, 1952, pp. xv+240.

Over a period of four years this project carried out three types of related activities: first, to study all needs of older people in the Chicago area; second, to plan for additional and improved programs for the aged; and third, to promote the establishment of these services. Three groups of older people were taken into consideration: the able, the partly able, and the unable. A major conclusion is that community-wide education and interpretation of the needs of and services for older people represent a primary need.

The report gives an analysis of the two major problems of older people: (1) the current "enormous wastage of their social worth, their accumulated experience, and their continuing skills"; and (2) "the misery we inflict as we deny them their full place" in family, industrial or professional, and civic and community life. The book is full of concrete suggestions of a carefully studied and practical nature.

THE CHURCH IN COMMUNITY ACTION. By Harvey Seifert. New York: Abingdon-Cokesbury Press, 1952, pp. 240.

The author describes a functional church in the initial chapter and proceeds in the next six chapters to indicate how such a church can play its role effectively in its community under such captions as discovering areas for action, the art of effective leadership, meeting opposition creatively, techniques for social education, organizational and economic action, and political activities for churchmen. The concluding chapter is on community cooperation.

In some ways the most important chapter is the one on techniques for social education, for therein may function the dynamics for achieving the proposed courses of action that are suggested in the other chapters. Each of thirteen techniques is discussed briefly: conversation, correspondence, literature distribution, the worship service, forum meetings, discussion groups, institutes, field trips, mass communication, movies, radio and television programs, public libraries, and exhibits and demonstrations. The discussion of the six distinctions between a functional and an institutionalized church as given in the first chapter might well have been doubled in space, for it gives the fundamentals for all that follows in

the book. The author believes not only in social improvement but also in Christianity and the church as major forces in achieving social advances. His proposals are clearly stated and worthy of being given a thorough trial.

E.S.B.

CHILDHOOD AND SOCIETY. By Erik H. Erikson. New York: W. W. Norton & Company, Inc., 1950, pp. 397.

This author combines the insight of clinical psychoanalysis with that of cultural anthropology, while presenting what he believes is the social significance of childhood. Emphasis is placed on the relationships between childhood training and cultural accomplishment, and between childhood fear and anxiety. The four principal divisions of the book are childhood and the modalities of social life; an analysis of childhood in two American Indian tribes—hunters and fishermen—with unique problems in child training; the growth of the ego; and, finally, youth and the evolution of identity, with examples given in terms of American identity, the story of Hitler's youth, and that of Maxim Gorky. The author deals with the conditions of preliterate and also the more advanced cultural environments, and thus is able to present an analysis of the infantile and the mature, the modern and the archaic elements in human motivation.

J.E.N.

UNDERSTANDING CHILDREN'S PLAY. By Ruth E. Hartley, Lawrence K. Frank, and Robert M. Goldenson. New York: Columbia University Press, 1952, pp. ix+372.

Many case records and observations made by psychologists are involved in a project undertaken by the Caroline Zachry Institute of Human Development. The potentialities of play materials and expressive activities for nursery and kindergarten groups were explored. Altogether, recorded observations of some 180 children from two to six years of age were used. Special attention was given to the ways in which play and other creative and expressive activities serve as sensitive indicators of the development of a child's personality. Besides the discussion of the function of play in the child's development, the book has chapters on dramatic play, block play, water play, use of clay, use of graphic materials, finger-paint experience, music and rhythm. This material is mainly for teachers, social workers, and parents, but it can be used for sociological analysis of group activities and the operation of social processes.

M.H.N.

THE NEXT AMERICA, PROPHECY AND FAITH. By Lyman Bryson. New York: Harper & Brothers, 1952, pp. viii+248.

Written somewhat after the style of Croly's *Promise of American Life*, the educator-author sees the United States as a nation of energy, destined to play a prominent role in a coming civilization which will be a pluralistic system, "an orchestration of different but cooperating cultural tendencies." Skeptical of "collectives," Dr. Bryson would have the United States keep its "solid basis of material well-being" and at the same time maintain a freedom which will break loose human energies and direct them toward a new democracy.

E.S.B.

PRINCIPLES OF HUMAN RELATIONS. By Norman R. F. Maier. New York: John Wiley & Sons, Inc., 1952, pp. ix+474.

In a prefatory note, psychologist Maier declares that he has written this book for those persons interested in human problems, and that, therefore, it concerns itself with "overcoming communication barriers, preventing misunderstandings, and developing the constructive side of man's nature." While the text does not do all that, being more or less applicable in showing how management can most effectively install democratic methods to attain efficiency amongst employees, it nonetheless has some good things to say about the betterment of human relations which might well be employed in other fields. It turns out to be a rather good manual for democratic leadership in small groups.

Social-psychological data have been abundantly utilized in the studies, a major emphasis being placed upon the discussion of the attitudes involved in the different situations. Such practical problems as absenteeism, tardiness, early quitting, talking too much on the job, stalling, and transferring help from one department to another are discussed and solutions offered by means of presenting actual cases. The solutions vary from calling for employee group discussions to the use of the sociodrama. One interesting chapter reports two phonographically recorded transcriptions of cases in which groups of employees are led in democratic discussions for the purpose of solving some specific problems of their own. Since most of the cases have been drawn from the actual experiences of the author, they have an authenticity that would seem to make them valuable for those who have supervisory work to accomplish with industrial groups.

M.J.V.

THE BLACK MARKET: A STUDY OF WHITE COLLAR CRIME. By Marshall B. Clinard. New York: Rinehart and Company, Inc., 1952, pp. xx+392.

This is a study of black market practices in the United States during World War II. Ascertainable facts have been presented realistically, with a careful appraisal of different hypotheses offered by other writers who have attempted to explain black market criminality. The problem studied falls within the broader term *white collar crime*, which the author, like Sutherland, defines as "illegal activities among business and professional men."

The author's interest in the black market grew out of his work with the Enforcement Department of the Office of Price Administration in Washington, D.C., so he has had exceptional opportunities to gather data for an analysis of the problem. There is in this book a well-knit statement of the extent of black market activity, the difficulties of attacking this form of crime, and the relation of the public to the black market. Black markets in meat, gasoline, and landlordism are cited as leading examples with far-reaching consequences. The study has been rounded out by giving due consideration to important legal questions, regulations, and problems of enforcement.

J.E.N.

SOCIAL PROBLEMS. By John Lewis Gillin, Clarence G. Dittmer, Roy J. Colbert, and Norman M. Kastler. New York: Appleton-Century-Crofts, Inc., 1952, pp. xx+496.

This is the fourth edition of a widely used textbook on social problems. The first edition was published twenty-four years ago. The present revision has considerable new material; but some sections apparently were not brought up to date, for much of the material in earlier editions has been retained. The attempt is made to present a "comprehensive and balanced analysis of the significant social problems of contemporary American life." Two new chapters have been added, one on urban life, the other on rural life. The major problems discussed are those of group conflicts, especially race conflicts and relations, also war, and the social problems pertaining to population, industry, family, education, religion, health, poverty and dependency, crime and penology, and those of social adjustment. An appendix deals with "measuring facts and making them clear." Each chapter has a limited number of references, also questions and exercises. The book is simply written, easily readable, but not unusually stimulating.

No clear-cut analysis is made of what constitutes social problems, except that they "are rooted in the social maladjustments caused by social change," and readers are urged to keep in mind that "the central problem is that of adjusting our social life and our institutions so that, as individuals and as communities, we may use and enjoy the largest measure of civilization possible, and promote further progress." In most of the chapters considerable attention is given to methods of dealing with problems. Both positive and negative aspects of situations are discussed to give readers a balanced view of them.

M.H.N.

UNION SOLIDARITY. By Arnold M. Rose. Minneapolis: The University of Minnesota Press, 1952, pp. xx+209.

Carrying the subtitle *The Internal Cohesion of a Labor Union*, this study of Teamsters' Local 688 of St. Louis was made at the request of the director of the union which financed about half while the American Jewish Committee contributed the rest of the money involved. The money was well spent, for under the able direction of author Rose the findings have undoubtedly been of great value to the union leaders. The interview-questionnaire method was utilized "to understand better the attitudes of the rank-and-file members toward union policies." Noting that the unions are major organizations of the industrial working class, they, declares Rose, have little or no contact with organizations composed of middle- or upper-class people. Therefore, the working class undertakes to satisfy its needs and interests largely through the unions. This barrier to communication between the classes gives rise to significant misunderstandings on the part of each class about the other classes.

Loyalty to the union was found to be associated with two variables, namely, the success of the union in increasing the income, security, and job satisfaction of the workers and the amount of participation in union activities of the unionists. Some of the important conclusions reached were: union solidarity does not necessarily mean antagonism to employers; union members were often aware of limitations on ability of employers to raise wages; union members seemed most enthusiastic about new union benefits, such as recreational affairs; forced union membership because of the union shop was no deterrent to solidarity; increases in dues were not viewed favorably; and union loyalties are more centered in the local than in the international. What makes this study important sociologically perhaps is the rather complete and comprehensive review of the methods employed in conducting the study.

M.J.V.

THE FARMER TAKES A HAND: *The Electric Power Revolution in Rural America.* By Marquis Childs. New York: Doubleday and Company, Inc., 1952, pp. 256.

This book gives a detailed description of how the Rural Electrification Administration and the National Rural Electric Cooperative Association have brought power to over three million farm families in the United States despite the attacks upon them by hostile private interests. It tells how the private power companies refused at first to enter the rural field that is somewhat removed from urban centers as being unprofitable, and later when the REA came to the rescue of these same farm families how the private companies opposed such efforts. The REA has loaned money at 2 per cent interest to farmer cooperatives "to build their own distribution systems." All these loans have been repaid as they came due, and the result of this pioneering has been the lighting up of many of America's farms. These activities have brought a "new meaning to the democratic state and to the free enterprise system," restoring to the latter a measure of free competition, as is pointed out by Senator George D. Aiken in the Introduction. Mr. Childs has produced a readable and objective account of an important rural development.

E.S.B.

THE SOVIET STATE AND ITS INCEPTION. By Harry Best. New York: The Philosophical Library, Inc., 1951, pp. viii+448.

The author pleads for Americans to give more serious consideration to the characteristics and doctrines of the Soviet Union. He believes that the attitudes and actions of the Soviet Union should not be looked upon only as a menace to our security and well-being, and that in any real achievements of the Soviet Union may be found object lessons of value to America. What the Soviet Union has done that is to its credit should be noted accordingly; on the other hand, what is not to its credit may serve us as a challenge, spur, or warning.

The book is in two parts: the first presents Russia as it was before the Revolution, noting its geography, history, government, religion, rural life, industry, the infiltration of revolutionary doctrines, and the Revolution. Part II describes the Soviet Union as it has been since the Revolution, with emphasis on the changes in political, economic, and social organization, also in attitudes toward education, social welfare, religion, and the international outlook. In both parts, the author's objective has been to give an appraisal of Russia, or of the social philosophy underlying the Communist movement in the USSR.

J.E.N.

PRISONERS ARE PEOPLE. By Kenyon J. Scudder. Garden City, New York: Doubleday and Company, Inc., 1952, pp. 286.

If truth is sometimes stranger than fiction, then Mr. Scudder's book might be so classified. Although the author centers attention throughout on the Institution for Men (Chino, California), of which he has been the superintendent since its establishment in 1939, his own philosophy of life is in reality the driving force which explains the unique and noteworthy achievement that "Chino" represents. No less sagacious a superintendent could have made the institution the success which it is in preparing prisoners to take normal places in society. No less human a philosophy could have effected what to some will seem like impossible results. The Institution for Men has made its record on the theory expressed in the title of the book, namely, prisoners are people, that is, they are human beings. Mr. Scudder acknowledges mistakes, describes serious handicaps, political and others, and the courage with which they have been faced, and withal tells a fascinating and true story of human relations.

E.S.B.

THE PRESS AND SOCIETY. By George L. Bird and Frederic E. Merwin. New York: Prentice-Hall, Inc., 1951, pp. xv+655.

Formerly published under the title of *The Newspaper and Society*, this revised edition, now appearing with a new title, has been somewhat expanded in scope through the addition of materials emanating from recent research. Listed under the headings devoted to the study of public opinion, propaganda, and press freedom, the press at work in society, and the forces which produce the press, the selected readings have been written by experts in their respective fields, permitting such names as James Bryce, William Allen White, Walter Lippmann, Ivy L. Lee, Lincoln Steffens, Silas Bent, and Gerald W. Johnson to appear in the Table of Contents. How and why the press influences the public and how and why the public reacts to the press is rather well indicated by the time the various readings have been assimilated. While a marked increase in news interest has been apparent for some time, as the country enters "the new era of electronic mass communication," it may be that the effects of social change upon various aspects of American cultural patterns will be great, if not somewhat startling. Something of this is suggested by Beville's essay on the influence of television, FM, and Facsimile, the latter term referring to the "transmission of reproductions of printed matter and pictures by radio into the home" which may make possible, perhaps, the printing of an actual newspaper in one's own

household. The list of readings ends with some concluding paragraphs by the authors, who hold that the press, which they regard as "the greatest single safeguard of American freedom and security," has never been so free, and that the future augurs well for its economic, political, and social well-being.

M.J.V.

DELINQUENTS IN THE MAKING: PATHS TO PREVENTION. By Sheldon and Eleanor Glueck. New York: Harper & Brothers, 1952, pp. xvi+214.

This book is a simpler version of the findings of the ten-year study of 500 delinquents and an equal number of nondelinquents as reported in *Unraveling Juvenile Delinquency* (New York: The Commonwealth Fund, 1950). The statistical tables and other technical materials of the earlier work are omitted and most of the materials are presented in less technical language. A chapter on "Meet Frankie and Jimmy" is added, the causal theory is developed more fully, and additional suggestions for the prevention and control of juvenile delinquency are presented.

The eclectic rather than the particularistic approach, the methods of research used in the study, and the illusions in findings and interpretations have been criticized by reviewers of the previous work. They apply to the briefer summary as well. The overemphasis on certain personality traits, notably physical and temperamental characteristics, as the chief causal factors, is apparent. However, the authors recognize the complexity of causation and caution against any panacea for the cure of delinquency.

The "paths of prevention" are fairly broad in scope, for the authors point out that the "primary focus of interest must be on (a) the traits and characteristics of the delinquent himself, (b) the family life, (c) the school, and (d) the employment of leisure time." No attempt is made to outline a program to improve community conditions, although plans described in other sources are referred to in the closing chapter.

M.H.N.

POPULATION BULLETIN. New York: United Nations, Department of Social Affairs, Population Division, No. 1, December 1951, pp. 57.

The topics treated in this Bulletin are the past and future growth of world population, international migrations in the Far East during recent times, dynamics of age structure with initially high fertility and mortality, and some quantitative aspects of the aging of Western populations.

HOUSING MARKET BEHAVIOR IN A DECLINING AREA. By Leo Grebler. New York: Columbia University Press, 1952, pp. xi+265.

This volume presents the results of a study of the "long-term changes in inventory and utilization of housing on New York's Lower East Side," the first in a projected series of studies of the behavior of urban real estate markets. Rental trends, real estate transfers, changes in assessed values, the ownership of slum property, and changes in population characteristics are described. During the past fifty years, the ownership of property in the Lower East Side has changed from single individuals, two or more individuals, and estates to realty corporations, nonrealty corporations, and nonfinancial institutions. Curtailment of immigration, improved transportation, shifts in industrial location, improved living standards, and changed housing standards are the chief factors associated with the decline of the area. While considerable social and residential mobility has taken place in the area, one of the most important phenomena in respect to ethnic-cultural influences upon market behavior is the fact that even though this area has been the first place of settlement for so many ethnic groups migrating to New York, it did not attract any appreciable number of Negroes to fill the vacuum created by the decline of European-born whites and their descendants. M.H.N.

HOW TO WORK WITH GROUPS. By Audrey and Harleigh Trecker. New York: Woman's Press, 1952, pp. xvii+167.

The pages of this book are filled with concrete and specific suggestions for the use of leaders of small discussion and action groups. These proposals have arisen out of actual experiences in and with small groups and they have been refined in line with current developments and studies in group psychology. The first three chapters attempt to answer the question of why a person finds himself a leader of a group and what "tested knowledge is available for use." The larger part of the book is devoted to answering the question of how to work with groups; for example, how to know your group, how to lead discussion, how to work with committees, how to plan and carry out group publicity, "how to check up on group accomplishment." These practical problems are treated in an informal and popular style; the novice in leadership who uses this book will be grateful to the Treckers for helping him over many troublesome shoals. E.S.B.

CIVILIZATION AT BAY. By V. L. Borin. London: The Forty-five Press, 1951, pp. 193.

The author contends that for the capitalist freedom means "freedom of business with greater profits and lower taxes," that for the worker freedom signifies "higher wages and less work," and that for both of them together freedom means "a free application of their individual interests to the detriment of others." He believes that state ownership "merely worsens the situation because it turns all people into proletarians." He opposes both totalitarian state capitalism and private monopoly capitalism and favors the rise of cooperatives which provide ownership and private control for everyone and thus eliminate proletarians by helping them to get into the middle class of owners of capital and directors of their own enterprises.

E.S.B.

COOPERATION BEHIND THE IRON CURTAIN. By Arnold P. Aizsilnieks. Madison, Wisconsin: Mimir, 1952, pp. 50.

In the Preface H. H. Bakken points out how the USSR has been molding cooperatives into "functional units of the communist state," while still retaining only the name. The author quotes from Russian sources to the effect that cooperatives in Russia have lost all likeness to cooperatives in the Western democracies, for there they are no longer forms of private enterprise: they are not controlled by the people, but by the state and the Party; they pay no patronage refunds, and their leaders are Communists with a nondemocratic ideology in the Western sense.

RECREATION THROUGH MUSIC. By Charles Leonard. New York: A. S. Barnes and Company, 1952, pp. vii+160.

Music has a universal appeal. As a form of recreation it has great potentialities. To utilize to the fullest the unique contributions of music as recreation requires leaders who like music, understand it, and appreciate what it can do for people. The book is simply written, being addressed to musical laymen as well as to teachers and students of music. It is replete with illustrations, practical suggestions, and recommendations for records, songs, and instrumental music which may be used for listening, for singing, and for playing. The material presented is especially valuable for recreation leaders, teachers, group workers, informal group leaders, and parents who desire to use music for educational purposes as well as for enjoyment.

M.H.N.

CHILD ADOPTION IN THE MODERN WORLD. By Margaret Kornitzer.
New York: The Philosophical Library, Inc., 1952, pp. xxviii+269.

Adoption is considered from the historical, legal, and psychological points of view, especially as adoption of children has developed in England during the past twenty-five years. This handbook is designed not only for the prospective adopters, giving them some idea of the problems and procedures of adoption, but also for welfare workers, local authorities' officers, and others concerned with the status of adoption in modern society. Brief descriptive chapters deal with such matters as the reasons for adoption, the qualifications of adopters, how to proceed in adopting a child, adoption societies, local authority and children's officers, placement and probation, the legal process, consents and identification, sending children abroad and foreign adoption, difficult and unadoptable children, and some historical and practical aspects of adoption. M.H.N.

GRUNDTVIG. By Hal Koch. Yellow Springs, Ohio: The Antioch Press, 1952, pp. 231.

The author, who is professor of church history in the University of Copenhagen, has produced a scholarly interpretation of the life of Nicolai Grundtvig (1783-1872), ecclesiastic, poet, patriot, and educator. Because he saw "the reign of peasants and masses is at our door" and because of his intense concern for the future of Denmark, Grundtvig championed the formation of schools which would train people in "folk-spirit." He urged freedom of education and association in schools "for the whole people," in schools "for practical life, built on experience." He wanted schools for persons who already had vocations but who would thereby receive an "awakening and an increased zest for life." Out of these ideas there developed the Danish folk-school, and later the cooperatives.

E.S.B.

TEACHING THE SOCIAL STUDIES IN SECONDARY SCHOOLS. By Arthur C. Bining and David H. Bining. New York: McGraw-Hill Book Company, Inc., 1952, pp. ix+350.

In this new third edition of a book that is well established in its field, the authors have made extensive revisions which bring the materials up to date. They deal with such significant topics as methods of teaching the social sciences, the use of textbooks, the laboratory and the laboratory method, the teacher of the social studies, the school library, visual aids, measurement and evaluation.

PEOPLES AND CULTURE

STRANGERS AND NEIGHBORS. *The History of Our Puerto Rican Citizens.* By Clarence Senior. New York: Anti-Defamation League of B'nai B'rith, 1952, pp. 54.

In this document considerable important data are condensed in brief, readable form concerning the people of Puerto Rico, and seven myths about Puerto Ricans are punctured. An important section is devoted to Puerto Ricans in New York City, and the concluding sections give a number of suggestions for helping these recent immigrants to become adjusted on the mainland.

THE BEGINNINGS OF DIPLOMACY. By Ragnar Numelin. London: Oxford University Press, 1950, pp. 372; New York: The Philosophical Library, Inc., 1950.

This is a sociological study of intertribal and international relations. The essay, based on ethnological field researches reported by many other writers of note, brings together into a synthesis and explains the techniques of settling differences used among nonliterate peoples in their dealings with each other. Basic sociological terms essential for the study have been defined at some length. The development of preliterate diplomacy in this monograph includes the following: contacts during war; relations with stranger and guest; the more formal primitive diplomatic functionaries, represented by messengers, heralds, and envoys; the credentials of envoys; techniques of peace negotiation; ceremonial practices in diplomacy; tabooed places and times and the right of asylum; the making of peace treaties and alliances.

The author discusses trade as a promoter of intertribal relations, and, later, of international relations. The final chapter is devoted to tracing the development of diplomacy among historical peoples, with particular reference to ancient Babylon, Sumer, Egypt, Assyria, Phoenicia, Greece, Arabia, India, Rome, Byzantium, and the Islamic world. Some of the landmarks of federations of states or nations in history are touched upon briefly.

The principal value of this treatise, however, is its search for the roots of diplomacy among preliterate peoples, as prototypes of patterns in use among peoples having "higher" cultures. The work as a whole is a genuine contribution to the literature of ethnology, sociology, and international relations.

J.E.N.

TURKISH CROSSROADS. By Bernard Newman. New York: The Philosophical Library, Inc., 1952, pp. 258.

In twelve interestingly written chapters, the English author gives an unusually observant analysis of the people of Turkey. He has introduced background materials throughout his descriptions in such a way as to make evident the many ways in which social change has occurred and is now taking place in Turkey. In comparison with the "subtle and quick-witted Arab the Turk is stolid" but friendly, and he "usually speaks quietly, without gestures or dramatic expression." He is a racial and ethnical mixture and his origins are lost in antiquity. Forty-one excellent photographs add to the value of a timely book.

E.S.B.

RED STORM OVER ASIA. By Robert Payne. New York: The Macmillan Company, 1951, pp. xvi+309.

All Asia is experiencing social revolution in some degree, and Red Russia, or communism, is openly or covertly a factor in the trends and choices of life patterns that lie immediately ahead. Robert Payne has skillfully outlined the factors in conflict among the Asiatic peoples generally, and he has discussed the issues more specifically for China, Korea, India, Indonesia, the Philippines, Malaya, Viet-Nam, Burma, Iran, and Soviet Asia. It is shown that each of these countries has problems that are unique, though in some respects there is an Asiatic solidarity of interest to be reckoned with. There is a common awakening to nationalism with its drives for independence and recognition in world affairs, while, on the other hand, there is the growing impact of communism with its leveling influences for both natives and outsiders to appraise.

Payne presents briefly for each country mentioned the historical background and the cultural characteristics that have significance in shaping the course of reform positively or negatively. The problems of reform are many, and what is done in one country may not necessarily be acceptable in another neighboring nation. Wherever it goes, however, communism tends toward similarity in its techniques and objectives. Communist promises are all too subtle and attractive to frustrated and despairing peoples, yet the Asiatic peoples have not been entirely won over to communism or to Soviet Russia's way of doing things. Among some of the Asiatic peoples, Mao's influence in China has appeared stronger than that of Stalin in Russia.

Not only is the contest of Mao versus Stalin important in the Asiatic revolution; there are also plenty of other local leaders who are ambitious and warily considering the advantages or disadvantages of policies involving both their own country and the inevitable future relations with China or Russia. The Asian peoples have unfortunately been taught to doubt and repudiate the countries of the West, without, however, feeling secure in their prospects with Communist China or Russia. Payne presents many facets of this major struggle, with the benefit of personal observations made while in actual contact with Asian folk over a period of years. The reader may not necessarily agree with every detail of his survey or the interpretation made, yet the book is certainly one of the most informative of its kind and should be read widely, so that Westerners may better comprehend the cancerous growth of communism in Asia, and the life-and-death struggle of Asiatic cultures and peoples to survive, so that they may build toward freedom and independence rather than be forced to yield to servitude.

J.E.N.

EQUALITY BY STATUTE. By Morroe Berger. New York: Columbia University Press, 1952, pp. xii+238.

The role of what law can do, should do, and should not attempt to do is the theme of this book, as pointed out by Robert M. MacIver in the Foreword. The decisions of the Supreme Court in the period 1868-1937 regarding race relations are described as "buttressing the caste order," and the decisions by the same court from 1937 to 1950 are referred to as "undermining the caste order." A chapter is given to a discussion of the operation and administration of the New York State law against discrimination. The concluding chapter deals with "law and the control of prejudice and discrimination."

The author concludes that the law can and does make "prejudiced nondiscriminators alter their behavior" and that it "probably also affects the prejudiced discriminator." It can lessen "the prejudice that is acquired when the individual takes on the values of the group to which he belongs" and also the kind of prejudice which may be due in part to a personality disorder; law "is an effective means of control at least of discriminatory acts if not also of prejudicial attitudes." In general, law cannot directly change attitudes, but it can control the overt acts of prejudice and the conditions under which attitudes are developed. Because of its documentation in terms of court decisions the book will have special value as a reference work.

E.S.B.

THE KAMAR. By S. C. Dube. Lucknow: The Universal Publishers, Ltd., 1951, pp. xii+216.

The author has made a detailed report of a primitive Indian group, the Kamar. The result is a well-rounded study of the main aspects of the cultural life as a whole of an underdeveloped group of people. The Kamar do not have a substantial village-community life because the economy of the tribe is "habitually dependent on the gathering of wild produce."

An interesting conclusion relates to the selectivity of primitive culture, that is, when an illiterate group comes in close contact with a more advanced population, it seems to "adopt only certain elements of the dominant culture while disdaining or even resisting the introduction or incorporation of other traits." Hence, it is clear "how extreme conservatism in regard to certain aspects of life co-exists with a rapid transformation of ideas and customs in other spheres." The author is to be congratulated on making a substantial contribution to ethnic literature.

E.S.B.

FROM EUROPE TO NEW ZEALAND. By R. A. Lochore. Wellington, Australia: A. G. & A. W. Reed, 1952, pp. 112.

This book discusses the settlers from Europe in Australia, such as the Scandinavians, Italians, French, Belgians, Germans, Russians, Poles, and "refugees." A number of photographs supplement the statistics and the author's characterizations of how far the various immigrants have become adjusted in Australia and how important a contribution each group has made to New Zealand life.

THE ARAB REFUGEE PROBLEM. By Joseph B. Schechtman. New York: The Philosophical Library, Inc., 1952, pp. x+137.

It is estimated that there are 60,000,000 refugees in the free world. Of these, according to the author, about 750,000 are Palestine Arab refugees who were displaced from their homes as the result of the Arab-Jewish war in Palestine in 1947-48. The author discusses the origin of and the responsibility for the Arab mass flight, the different types of refugees, the repatriation issue, the attempts at political relief program, possibilities of resettlement in other countries, the problem of dealing with refugee property in Israel, the changing attitude toward repatriation or resettlement, and the new impasse. Various documentary materials are presented in the Appendix. An attempt is made to present the various

aspects of the problem in an objective manner. For those who are interested in the study of mass migrations, this book presents a concise summary of one of the most unusual recent mass movements of people.

M.H.N.

SOCIAL THEORY

THE FEAR OF FREEDOM. By Francis Biddle. Garden City, New York: Doubleday and Company, Inc., 1952, pp. xvii+263.

In the Introduction the late Harold J. Ickes pays tribute to the author and to this book when he asserts that "men and women who still prefer to die on their feet, rather than live on their knees, will honor a man who stands forth to bear witness to what is the essence of unpolluted pre-Dies Americanism." And the author begins this work by pointing out that "freedom and fear cannot live together in the same community on equal terms," because "the impulse to freedom is essentially tolerant, rational, and mature," whereas "the form of fear tends to persecution, hatred, and violence." Everyone wants both freedom and security, but many people want "to express their own views while at the same time denying this privilege to others."

The Attorney General of the United States during World War II proceeds in the forementioned vein to discuss the rise of hysteria, the "guilt by association" doctrine, the freedom to teach and the loyalty oath problem, and "the choice ahead." While seriously recognizing the dangers of espionage and the need to identify spies and protect the country from threats, treachery, and treason, he protests against carrying loyalty inquiries into crusades "to enforce uniformity" and through fear and hysteria to destroy the very freedom that is supposedly being safeguarded. The question may be raised whether in emphasizing the importance of judging people primarily by their behavior rather than by their ideas the author has given full cognizance to the dynamic role that ideas may play in behavior. In other words, how far can a person's behavior be separated from his opinions and ideas? To view behavior and ideas together, however, is not to justify modern witch hunting, but to treat loyalty or the lack of it with as full a degree of intelligence as possible. It would seem to be important that the investigations of loyalty in any field not be left to psychological amateurs.

E.S.B.

THE DYNAMICS OF MORALS. A Sociopsychological Theory of Ethics.
By Radhakamal Mukerjee. With an Introduction by Gardner Murphy.
London: Macmillan and Company, Ltd., 1952, pp. xxvii+530.

The individual conscience or superego develops through the "interiorisation" of social values, taboos, laws, rituals; the ego derives from parental images later superimposed with societal authority. Both ego and superego build upon the residual biological drives constituting the id. There is a mutual interplay and reciprocal influence among social values, laws, and symbols and the ego and superego, the resultant forces channeling the biological impulses along socially approved routes.

Furthermore, through man's group participation (the essence of his humanness) status, prestige, roles, rights, duties, obligations, etc., are all psychosocial directives which decide each individual's unique behavior dynamisms within the more or less uniform social field.

Building upon these interlocking psychoanalytic and sociopsychological concepts, Mukerjee develops the following ethicoreligious-philosophical structure. Social life is organized about four ideal categories: crowd, interest group, community or society, and "abstract Commonalty." As the person, in turn, progresses through each of these groupings, deeper levels of his personality are involved, and he grows in moral stature, due to the requirements for effective participation in each group. Crowd behavior is on a primitive level. Interest groups involve formal identification of selfish interests on a secondary level. More intimate relationships occur in the community, but it is only in the Commonalty that one feels himself a part of the universe, in which each living creature—man included—is an organic, inseparable part of every other being in the universe, and one attains an "affective-rational-mystical communion" on a cosmic level.

From this it is seen that the "dynamics" of morals consists of the development of a social order which will be conducive to the growth of personality until it achieves the perfectibility of cosmic communion and a feeling of at-oneness with every living thing. In such a world order, transcending caste, class, and national boundaries, "Justice, Reciprocity, and Love" will be the psychosocial forces, and "conscience, self-knowledge, and faith in values-ideal-norms" will guide each individual. Mukerjee lists eight criteria of moral progress.

On the basis of an adequate analysis of how individuals and society function and mutually influence one another, the author has built a program for achieving a set of religious-ethical-moral ideals for the most effective development of personality. However, though this reviewer is

moved by the ethical inspiration that glows in Mukerjee's words, he is not yet convinced that the ineffable, mystical religious experience comprising the pinnacle of Hindu spiritual achievement is either an ineluctable or a desirable replacement for rational, scientific thought in dealing with social problems.

MELVIN NADELL

RURAL SOCIOLOGY. By Lowry Nelson. New York: American Book Company, 1952, pp. 567.

This textbook in the sociology of rural life, although published in 1952, was copyrighted in 1948. It has 26 chapters, 83 figures, and 46 tables. The value of some of the textual material, the figures, and tables is limited by the almost exclusive use of 1940 or earlier data.

The emphasis is on the various social institutions and forms of interaction among rural groups. Specific general areas dealt with are human adjustment to the physical environment; trends, characteristics, and movement of population; forms of social interaction, such as conflict, competition, accommodation, cooperation, assimilation, acculturation, stratification, and social mobility; and rural social institutions, such as the family, church, school, local and federal government, and welfare and health agencies.

H.J.L.

HOW TO UNDERSTAND PROPAGANDA. By Alfred McClung Lee. New York: Rinehart and Company, Inc., 1952, pp. xii+281.

In this book the author has presented materials "on propaganda analysis, public opinion, and mass communications." He is interested in showing how people "can force propaganda and propagandists to become instruments of a democratic mass society." Propaganda is defined as "a way of conveying ideas rapidly to many people," as distinguished from education, which is viewed as "a process of individual development in which the teacher encourages the student to examine as many doctrines and principles concerning a matter as possible and to accept, modify, or reject each strictly on its merits and in the light of evidence."

The author believes that, following World War II, "major propagandas" have one appeal in common, namely, fear. He commends "the punctures of special-interest propaganda." Among important subtopics the following are given space: the techniques used by propagandists, their employment of communicational and organizational facilities, and their impacts on the public. A great many quotations are used and as a result the style is somewhat choppy.

E.S.B.

MATHEMATICAL METHODS OF STATISTICS. By Harold Cramér.
Princeton: Princeton University Press, 1951, pp. xvi+575.

University of Stockholm's Professor Cramér has undertaken in this text, first published in Sweden in 1945, to join the work of British and American statisticians in statistical science with that of French and Russian mathematicians who have taken the classical calculus of probability and developed it into a pure mathematical theory. So emerges an excellent account of the latest mathematical methods of statistics. The book is not for those without working knowledge of differential and integral calculus, algebra, and analytical geometry. It is logically organized and developed, the first part being devoted to a mathematical introduction on sets of points and the theory of measure and integration. Part II is confined to a discussion of random variables and probability distribution, while Part III takes up the task of presenting problems of statistical inference, with some good materials on sampling distributions and tests of significance. Mathematicians will undoubtedly find the text a rather complete guide to the various methods of statistical inquiries, but students of the social sciences who wish to apply the methods to social phenomena will probably have to be content to have some competent mathematics teacher explain its utility and application. Nearly all of the illustrative materials accompanying the use of the mathematical methods involved are drawn either from population data or from actuarial phenomena.

M.J.V.

THE NATURE OF NONDIRECTIVE GROUP PSYCHOTHERAPY. An Experimental Investigation. By Leon Gorlow, Erasmus L. Hoch, and Earl F. Telschow. New York: Teachers College, Columbia University, 1952, pp. viii+143.

The authors start with the assumption that "the group is a psychologically potent setting for the working out of personal problems" and then ask: "What is it about the group situation that is at once reassuring, stimulating, healing?" It is this question which this experiment attempts to answer. Seventeen subjects with personal problems were selected, placed in three different groups, provided with a nondirective group psychotherapy experience, and examined before and after the experience with three different psychological tests. The psychotherapists involved assumed "the position of a nonevaluating, accepting, and permissive individual who does not become a source of threat or anxiety and distort perception in the client."

In many behavior aspects the results were not statistically significant. Among the more important findings are these: "Group leaders interact more frequently with the more active group members." "While least-profited members still retain much of their original outlook, most-profited members show a statistically significant decrease in this respect." "The behavior of members changes appreciably while that of the group leader remains fairly consistent."

The somewhat disappointing results of this experiment are suggested by the authors when they state that the contribution is chiefly of "a path-pointing nature." At any rate the study indicates the need of further experimentation.

E.S.B.

A SYLLABUS AND A BIBLIOGRAPHY OF MARRIAGE AND THE FAMILY. By William L. Ludlow. New Concord, Ohio: Radcliffe Press, 1951, pp. v+309.

This book of thirty-five chapters deals with (1) the origin, history, and evolution of family and marriage relationships, (2) courtship and marriage, and (3) relationships in the family. It gives fairly exhaustive bibliographical references on a variety of related topics: family life among preliterate, whom to marry, sex relations in the family, children, divorce, the unmarried, and reconstructing the family.

H.J.L.

GROUPS, LEADERSHIP, AND MEN. Edited by Harold Guetzkow. Pittsburgh: Carnegie Press, 1951, pp. ix+293.

Some nineteen research projects are summarized and evaluated in this important book. All of the studies discussed in this work have been under the sponsorship of the Office of Naval Research for the period 1946-50. It appears that most of the social scientists were psychologists rather than sociologists or anthropologists. Most of the studies can be classified into three types: (1) group behavior, (2) leadership, and (3) individual behavior. According to the editor, the United States Navy gave the experimenters a free hand in the development of research designs and areas of study. The Navy desires that "basic" research studies be investigated rather than that mere utility research be conducted. Some critics who expect to find "basic" concepts emerging from the findings of these studies may be a little disappointed. However, it must be admitted that this is the first five years of research and may be suggested that the critics might restrain themselves for a few decades.

E.C.M.

MORE'S UTOPIA. *The Biography of an Idea.* By J. H. Hexter. Princeton: Princeton University Press, 1952, pp. xii+171.

In this, a current analysis of More's *Utopia*, the author describes at length More's idea of a good society. He also restates More's belief concerning the obligations of living intelligently in a good society. The book is carefully documented and throws new light on More's Christian humanism.

E.S.B.

THE CLAIMS OF SOCIOLOGY: A CRITIQUE OF TEXTBOOKS: A CRITIQUE, ALSO, OF TEACHING AND TEACHING METHODS. By A. H. Hobbs, with a Preface by James H. S. Bossard. Harrisburg, Pennsylvania: The Stackpole Company, 1951, pp. xii+185.

Eighty-three textbooks in sociology (published from 1926 through 1945) were studied intensively: 33 introductory, 28 social problems, and 22 family. Representative statements relating to personality, education, government, economics, marriage and the family, social controls, social disorganization, war, social change, and the role of sociology in education were culled from the 83 textbooks. The statements and examples selected for analysis are those designed to influence the personal behavior of the reader, the reader's attitude toward his personal behavior, or his behavior or attitude in relation to actual conditions. All definitions and conceptualizations are excluded in favor of statements and illustrations which the authors present to interpret definitions and conceptualizations. Hence, the author ignores much of what most sociologists regard as the core of sociology.

The method used was to compile quotations from the selected books, which constitute the "data." These were selected, classified, and analyzed according to an outline of nine major headings and a number of sub-topics under each of these. The more than 4,000 excerpts used make the study seem extensive in scope and objective in approach. However, the subjectivity of the study is evident, both in the selection of the "excerpts" and in the interpretation of the data. Judging by the critical comments and the condemnatory phrases used, one cannot help feeling that the author had strong biases. To examine a textbook chiefly on the basis of the concrete materials used, including examples and illustrations, to the virtual exclusion of the author's conceptual framework, is obviously a one-sided analysis. Authors may be careless in the selection and use of illustrations and examples, and they may be biased and unscientific in dealing with certain subjects; but the "sociological point of view" or "sociological emphasis" is the heart of a textbook, and its value or de-

iciency should be judged chiefly in terms of the conceptual framework. It must be admitted that some authors are more interested in the practical applications of sociology than in concepts and theoretical aspects. This is particularly evident in the books on social problems and the family.

While one may not agree with the author's critical appraisal of textbooks and the method that he used in his analysis of them, it is apparent that some authors claim too much for sociology, including their own presentation of the subject matter. In their effort to convince students that sociology is really scientific they sometimes designate hypotheses as scientific laws and they confuse facts with generalizations. To show the practical aspects of sociology, they sometimes propose "the best solutions," some of which have not been fully tested. They cite many sources on a variety of subjects. No author can be an "expert" in all of the fields. That sociologists are guilty of citing mostly other textbooks, including their own previous writings, as the author claims, is a doubtful conclusion. Certain trends in emphases over a period of time are apparent and the currently popular or new findings tend to be over-emphasized. Some textbooks present carefully developed and reasonably balanced descriptions of the topics under consideration in terms of available evidence, but a critical appraisal of the contents indicates that even the most popular books present some claims without sufficient data to substantiate them.

Recognizing the weaknesses of Hobbs' analysis of textbooks used in some of the basic sociology courses, his analysis is thought provoking. If the critique is instrumental in improving the quality of future textbooks, the author will have accomplished his main purpose. M.H.N.

A CATHOLIC SPEAKS HIS MIND ON AMERICA'S RELIGIOUS CONFLICT. By Thomas Sugrue. New York: Harper & Brothers, 1952, pp. 64.

Although not so intended by its frank and sincere author, this book is a stimulating study in social farness between Catholics and Protestants in the United States. It indicates how the members of these two groups are conditioned from early life to view each other with mistrust and deep-seated suspicion. The book also contains suggestions for overcoming social farness, for example, that small groups of open-minded people from both sides get together and see if they can locate where agreement lies and what can be done to extend the area of agreement. E.S.B.

THE THEORY AND PRACTICE OF COMMUNISM. By R. N. Carew Hunt. New York: The Macmillan Company, 1951, pp. viii+232.

This readable book is intended as an introductory primer for the general reader, to inform him of what communism is and how it came to take its present form. The first part presents the Marxist basis, the second traces the development of the European Socialist Movement up to 1914, the third part analyzes Leninism and Stalinism. The plan of organization is logical and easily followed. The significant contributions of Marx, Lenin, and Stalin to modern communism are stated simply and explained without confusing elaboration, so that the reader may realize what formidable creeds are being opposed by the peoples of the West. The author urges that the doctrines of Marx and Lenin, as well as contemporary Stalinism, must not be underrated. There is need for a Western "creed" to combat the doctrines of communism. Students may find useful the bibliography, which includes not only works in English but many foreign sources.

J.E.N.

DISORGANIZATION, PERSONAL AND SOCIAL. By Herbert A. Bloch. New York: Alfred A. Knopf, Inc., 1952, pp. xv+608+x.

This book is an attempt to develop a frame of reference for the study of personal and social disorganization. In order to deal with the many types of personal and social disorganization, Bloch defines his frame of reference by (1) setting forth the general conditions under which social change is brought about together with the effects of change upon the social structure, (2) describing the varied and obscure ways in which individual and social change are related, and (3) laying down the basis upon which may be developed a general theory of personality as it is related to the conditions of the changing world.

Bloch seeks to establish a theory of personal and social disorganization and to indicate how such a theory may be applied to various social problems. He sustains throughout the volume the indissoluble relationship between culture, the group, and the individual personality, and provides a sociological analysis of personality in terms of attitudes, statuses, and roles. Social problems can no longer be studied piecemeal, but must be approached as manifestations of the underlying cultural conflict and social discord inherent in the total social structure. Bloch urges a scientific temper for both layman and professional researcher in dealing with the confusion that the domination of the natural and physical sciences has produced. (p. 6)

Two primary conditions are indicated for the understanding of human behavior in both its normal and pathological aspects. They are, first, the relationship of the individual to culturally defined situations in which he participates and, second, the basic function of the family in generating and giving direction to the fundamental attitudes of the individual.

The book treats such problem areas as juvenile delinquency, the adult criminal, sexual pathologies, alcoholism, drug addiction, gambling, mobility, mental deficiency, and suicide. Well systematized and consistent in its use of a broad sociological frame of reference, this book is a valuable contribution to the field. A glossary, index of names, and index of subjects add to the book's usefulness.

L. R. JUST

Tabor College

MAX WEBER: THE THEORY OF SOCIAL AND ECONOMIC ORGANIZATION. Translated by A. M. Henderson and Talcott Parsons. Edited with an Introduction by Talcott Parsons. New York: Oxford University Press, 1947, pp. x+436.

Talcott Parsons' introduction, some 86 pages in length, gives an excellent exposition of Weber's methodology of social sciences, with its "ideal type" theory; also of Weber's conceptions of economic sociology, the institutionalization of authority, and the modern Western institutional system. This work by Max Weber—*The Theory of Social and Economic Organization*—is one of the most important in German literature, one with lasting and present value in the uncertain Western world of today; and now that it has been translated and edited so ably, it deserves an extensive reading public.

In the manner characteristic of Weber, this book is replete with definition and discussion of concepts basic in his sociology. Weber goes on to develop forty-one sociological categories of economic action. He then examines the types of authority and imperative coordination, stressing in this section the basis of legitimacy, traditional authority, charismatic authority, and the results of antiauthoritarian influences; the meaning of the separation of powers; political parties, their features and functions; and the principal forms and characteristics of representation. Finally, there is a brief exposition of social stratification and class structure.

Clearly, this masterwork of Weber's has a message regarding crucial questions which must be solved in one way or another in the West, and when Weber deals with concepts or issues, he does so frankly and fearlessly. Contemporary American sociologists may well emulate Weber in

learning to combine the theoretical and practicable; there should be a more effective application of sociological methods and knowledge to the problems of economic organization, to counteract the excessive reference to political means to solve economic problems. It would be desirable, at least, to balance the sociological and political approaches in the study of economic action, in order to counteract the bewildering trends in European and American countries. Whether Max Weber offers acceptable solutions or not one cannot say, but he will certainly point the way toward bedrock thinking.

J.E.N.

FUNDAMENTALS OF SOCIAL PSYCHOLOGY. By Eugene L. Hartley and Ruth E. Hartley. New York: Alfred A. Knopf, Inc., 1952, pp. xix + 740 + xvi.

Defining social psychology as "that branch of the social sciences which seeks to understand individual behavior in the context of social interaction," and drawing the integrated materials from "findings in anthropology, sociology, psychology, and psychiatry," this new and weighty text by the Hartleys should be able to hold its own among the numerous recently published books on the subject. Its size makes possible the inclusion of many outside readings in the field; these are offered as supplementary explanations of the textual discussions. Organized in three sections dealing with communication, socialization, and the individual in the group, it is an attempt, say the authors, to present a "viable conceptual summary of the present status of our knowledge concerning human interaction." While it may not always be that, it is a laudable attempt.

The organization of the materials is logically opened with seven chapters on communication, here rightly called the basic social process. These chapters are written in a sprightly manner with some well-chosen injections of the humorous. There may be some who will object to communication being defined as representing "the attempt of the communicator to effect a change in the behavior or understanding of the communicant." Certainly, some communication takes place on other levels, one of which may be said to be the effort on the part of the communicator to ascertain points of agreement on a subject with the communicant, and another of which may be the recital of the one to the other about mere information possessed without any desire at all to change the behavior of the other.

The authors have selected with care many important research materials in social distance, delinquency, mass communication, attitudes and opinions, and leadership-followership situations. Those chapters dealing with social role, adjustment of the individual to social role, and status are excellent in their delineation of roles and status situations, constituting what should be a valuable reading assignment for students. The book is concluded with several chapters dealing with the modification of ethnic attitudes, fortified by some research findings. Missing from the text is the subject of crowd phenomena as such, permissible perhaps because the orientation is toward the individual.

M.J.V.

BUILT OF MEN. *The Story of Indiana Cooperatives.* By I. Harvey Hull. New York: Harper & Brothers, 1952, pp. xii+212.

As a result of his lifelong and intelligent devotion to the development of the lives of the farmers of Indiana, the author is well qualified to write this intimate account of the ways in which mutual self-help associations have given Indiana's farmers and their families a rising zest in living.

In Part One Mr. Hull discusses the causes, methods, objectives, and types of cooperatives; in Part Two he describes the development of the Indiana Farm Bureau Cooperative Association; in Part Three he reports the activities of other cooperatives, insurance, electric co-ops, livestock, marketing, and dairymen's co-ops; and in Part Four he offers an excellent summary of the results of cooperative activities.

The author shows how cooperatives resist "radical trends in society by the application of democracy and self-help," how they "build rural communities by decentralizing industry," how they contribute to the rise of "a self-reliant, prosperous, and secure farm population," and how in cooperatives people learn that they "can best serve themselves by working with their neighbors." Cooperatives are described as "a part of our system of private capitalism" and "a part of the competitive force within that system." They bring a wider distribution of wealth without "destroying individual incentive, private property, or competition." Mr. Hull has made a concrete and lasting contribution to American literature on democracy in operation.

E.S.B.

SOCIAL DYNAMICS. *Principles and Cases in Introductory Sociology.* By Joseph B. Gittler. New York: McGraw-Hill Book Company, Inc., 1952, pp. xi+346.

This is a unique textbook in introductory sociology because of reliance from beginning to end on "cases." It does not simply open each chapter with a "case," but it bases all of each chapter on cases. The fundamental aim is to present the meanings to human beings of human-cultural phenomena.

The organization of the book begins with the nature of personality and of collective behavior, and then discusses the community and social class, social processes, culture and sociocultural changes, and finally problems of personal and social disorganization. Although the book does not arrive at the formulation of a considered set of principles of sociology as such, it does offer the capable instructor significant materials for exposing students to an inductive study of sociocultural relations. Further emphasis is needed on clarification of the field of social dynamics.

E.S.B.

SOCIAL THOUGHT FROM LORE TO SCIENCE. Volumes I and II, second edition. By Howard Becker and Harry Elmer Barnes. Washington, D. C.: Harren Press, 1952. Volume I, pp. 790 + ex pp.; Volume II, pp. 793-1178 + cxxxv pp.

Familiarly known as the great historical treatise *Social Thought from Lore to Science* by Barnes and Becker, this work has at long last been reprinted, with editorial additions by Howard Becker. For its sprightly and lively style as well as for its content, this book is quite unique in the literature of social thought. It fairly carries the reader along, virtually creates interest anew with each chapter, whether the data concern primitive, ancient, or modern thought. Sociology, as these authors weave the pattern, may truly be said to come into being and to live. The work as a whole has the fascination of an epic.

Volume I is entitled *A History and Interpretation of Man's Ideas about Life with His Fellows*. It is primarily a history of numerous types of thought from which a social essence can be distilled. As the authors point out, "From Lore to Science" might be paraphrased as "From Sacred to Secular." The objective in the first volume, particularly, has been to select and set forth the more important doctrines concerning problems such as the factors making for association and disassociation, the more important social structures and institutions, and the nature of the processes which weave the web of relations we call

"society." The first volume now includes a 1951 Commentary on Value System Terminology.

The second volume is entitled *Sociological Trends throughout the World*. Beginning with the time of Herbert Spencer, the development of sociology is traced in such manner as to credit not only the principal authors but the groups of authors representative of sociological achievements for countries. This volume includes a 1937-1950 appendix on sociological trends.

Each of the volumes is provided with its own bibliography, notes, and indexes of names and topics. Throughout the work, it has been indicated whether the authorship and editorial responsibility should be credited to Barnes, to Becker, to both jointly, or to other collaborators. Sociology is deeply indebted to those who first wrote, and now have brought up to date, such an important work. Special thanks are due the publishers who have made possible the second edition.

J.E.N.

GROUP LEADERSHIP. A Field Experiment. By Gunnar Westerlund. Stockholm, Sweden: Nordisk Rotogravyr, 1952, pp. 257.

This experiment was conducted by a control group and an experimental group of telephone operators at the Stockholm Telephone Station. The experimental group involved a change from "an extreme form of functional supervision with large departments to group leaders with small groups." Observers were also used and their reports were analyzed as well as those of the group leaders. A total of thirty-two hypotheses were formulated regarding changes that would occur when the small group leadership experiment was put into operation. It was understood that if some of these changes did occur or did not occur, such results might be due to any one or more of many other factors that might be uncontrolled.

Eighteen of the hypotheses received substantial support, three did not, and in eight cases the evidence was inadequate. Among the positive results were these: a decrease in number of "breaks" taken by operators, increase in frequency of communications between management and operators, more integration of activities, improvement in standard of consumer service, increase in willingness of operators to accept open inspection.

On the whole, this experiment was illuminative of reactions in the small group area. They indicate the nature of importance of the face-to-face group. Further experimentation in this field is greatly to be urged.

E.S.B.

MOTION PICTURE NOTES

The Story of Will Rogers.

One of the climaxes in this picture comes when the role of humor is explained: namely, it humanizes mankind, it gives balance when situations are unbalanced, and it affords people a needed perspective when tending to magnify minor stresses and strains into major ones. But humor is of different kinds, and Will Rogers explains his kind in terms of finding flaws in situations and making people laugh about them by indicating how people with flaws are blind to them and how critics of flaws have the same or worse ones themselves.

Will Rogers was inimitable, and yet Will Rogers, Jr., has done remarkably well in portraying his father—first as a roper of steers, then as a rope-trick performer, and finally in his main role of telling little jokes on people and making them laugh at themselves. In this capacity he meets distinguished government heads of Europe and the United States, he raises funds for the unemployed, he becomes a widely read columnist, he is nominated for President of the United States at a Democratic Convention as a favorite son candidate of Oklahoma, and he makes the ordinary individual along the road of life smile when he has little to smile about.

The doubting Thomas role of Will Rogers' father and the loyal wife role of Mrs. Rogers are well portrayed. The restless, good-natured, unorganized elements in Will Rogers' personality stand out but are always eclipsed by a native trait of seeing and pointing in a pleasant way to the unpleasant ways of Republicans and Democrats alike, of prominent leaders and ordinary folk, of friend and stranger. He had the ability to say disagreeable things in agreeable ways and became a widely beloved critic of social and political conditions. The close friendship of Will Rogers and Wiley Post, based on their love of adventure, is shown and constitutes the final episode in a life that ended too soon, but left the world much richer because of the humble, unaffected manner in which it was lived.

Although the film lags in places and some of the humorous sayings of Will Rogers produce no visible response from the audience, the film as a whole is a decided contribution to our times. The nation and the world today need scores of persons like Will Rogers in place of their so-called leaders who boastfully condemn and tear down instead of helpfully reviving frustrated spirits.

E.S.B.

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